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MEDICAL MISSIONS.

UNITED MISSION STUDY—CHINA'S NEW DAY.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

CHINESE PRACTICE OF MEDICINE.

THE study and practice of medicine are not new to China. "We have it on fairly good evidence," says Dr. Cantlie, "that 4,500 years ago the Chinese had an inkling at least of the circulation of the blood. 3,000 years ago it is a fact that they performed several operations skilfully and successfully; as long ago as 2,400 years ago they had systematized massage. About the fifth century A. D., serious operations were performed. There were specialists for diseases of the eye, chest, abdomen, skin, women, children, bone-setters, dentists, pain-killers, bruise curers, gland doctors, military surgeons, snake-bite curers, masseurs, corn-cutters, ship surgeons, faith healers and miscellaneous doctors, in other words, general practicioners." The two general divisions were "External doctors" and "Internal doctors." In case of a complication representatives of both schools were called in.

Some very old charts show that the Chinese had a general idea of the construction of the human body though the connections between the internal organs do not fit in with the modern knowledge of anatomy. Respect for the dead retarded any serious study along this line.

It was easy to begin the practice of medicine. Dr. Cantlie says: "Any coolie who through injury or laziness gave up manual work would after a fortnight's study put up his "sign" and start practice. In the higher grades an apprenticeship was served before practice was commenced and in the highest circle of all a knowledge of the points of the body at which needle puncture could and should be made had to be displayed before the Royal Physicians in the capital. Hereditary instincts and inheritance were a passport to recommendation for a doctor and as early as the Chow dynasty, the public was warned against swallowing any medicine compounded by a doctor whose family had not been three years in the medical profession."

One peculiarity of the old Chinese doctor's practice is his method of making a diagnosis. He depends almost entirely upon the pulse to give him the necessary information. The pulse may be palpated at eleven different points. Sometimes the physician is satisfied with the palpation of the pulse of the right and left wrist. "With the right hand he feels the left pulse and with the left hand, the right pulse. He applies three

pitals but the great masses of the population are beyond the reach of these. Naturally the Chinese house with its numerous inmates affords little comfort to a sufferer. In cases of lingering disease "the patient is often removed from the living rooms to some outhouse. This is one of the common sights a physician is called upon to witness. A little child, a beautiful young girl, a mother or an old woman, lying in some outhouse, shut off from all the members of her family, is left to lie uncared for and alone. If the family is poor and the relatives cannot afford to hire an attendant, the poor sufferer lies alone from morning till night and from night till morning, the paper windows all gone and swarms of flies buzzing about her. Thus she awaits death to relieve her. The physicians tell us that there are thousands of such sufferers in China where an operation, with the wound carefully dressed would restore the sufferer to her family."

MEDICAL MISSIONS.

That generation after generation of people in China had lived and suffered and died uncared for could not be helped but about eighty years ago the cries of the afflicted began to reach Christian America. Peter Parker, a young student in Yale college, decided to give his life to assuage the pain of these sufferers. When he had completed both a medical and a divinity course he went to China, arriving in October, 1834. In a very short time Dr. Parker found his labors warmly appreciated. He opened a hospital in Canton in November, 1835. "Soon thousands were seeking admission. The remarkable cures awakened toward this founder of medical missions, feelings of wonder, admiration, gratitude, trust and deep devotion. Morning by morning the approaches were crowded with patients coming for aid, some in their eagerness rising at midnight, others spreading their mats the previous evening and sleeping by the threshold, that they might be the more certain of early admission."

He performed some of the most difficult and delicate operations. His cures were considered miraculous and the wonderful news, spread for miles around, drew greater number to Canton to re-

IN CHINA THERE IS AN ALMOST TOTAL LACK OF NATIVE HOSPITALS.
SCENE AT FEUCHOWFU, SHAUSI, AMERICAN BOARD DISPENSARY—WINDOW AND DOOR AT RIGHT SHOW THE PLACE WHICH IS THE ONLY ROOM AVAILABLE FOR THE THREE MILLION PEOPLE DEPENDENT ON THE FOREIGN DOCTOR. SHAUSI PROVINCE HAS FIVE PHYSICIANS ONLY, AND PATIENTS COME FROM TWO OTHER PROVINCES.

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ceive his healing touch. It has been said that "in three months the successful cures from his hospital did more to remove the frowning wall of Chinese prejudice and restrictive policy than would have been accomplished by years of customary missionary work. To use Dr. Parker's favorite expression he was 'opening China at the point of the lancet.' "

It became quite evident that medical work would be the pioneer to open the way for evangelism, and more young doctors who had compassion on the multitudes were sent out to China. There was Dr. John G. Kerr who in his forty-five years of service in Canton was physician to 700,000 patients and chief operator at 40,000 operations, major and minor. "His record of operations in lithotomy (i. e., cutting for stone in the bladder) is said to exceed that of any other living physician." He contributed much information on this subject to the world's knowledge. He translated many technical books into the Chinese language, and lastly, but by no means least, he founded the *only hospital for the insane in China.*

There was Dr. Kenneth Mackenzie, who with Dr. Leonora Howard successfully treated the wife of Li Hung Chang, and was enabled, through the assistance of his noted patient and her husband to build a hospital at Tientsin and also to found the Imperial Army and Navy Medical School in the same city. Through all his labors Dr. Mackenzie declared "Our great work is the bringing home of the love of God to our patients."

The seclusion of the home life in China is such that seldom is a foreign male physician allowed to enter for the purpose of attending the women of the family. Here, as in other non-Christian lands it is only a woman physician who can penetrate the farthest corner of her sister woman's seclusion. She is brought into direct contact with the concubines, the mothers-in-law, the slave girls, the victims of alcohol, with drunken husbands, with suicide, infanticide and foot-binding, with the awful harvest of suffering reaped by wives and children from the immorality of the husbands.

Dr. Leonora Howard was the first lady physician to respond to China's call. She was located at Peking and one day in the midst of her work she received a message asking her to go immediately to Tientsin to assist Dr. Mackenzie in the case of Lady Li Hung Chang who was very ill. According to Chinese ideas of propriety it was improper for Dr. Mackenzie to treat this Chinese woman. Only because of the extreme urgency of the case was he called. Dr. Howard remained with her patient until she recovered and so large a place did she win in the hearts of Li Hung Chang and his wife that they urged her most cordially to remain in Tientsin. She did so and was given apartments in one of the finest temples in the city. Dr. Howard ministered to both body and soul and was especially welcomed in the highest official circles.

Dr. Mary Fulton, another pioneer, was the founder of the David Gregg Hospital at Canton and the Turner Training School for Nurses, organizer of the Hackett Medical College for Women and a great power for the uplift of the women in China.

Every mission board now recognizes the great power of the Christian doctor in interpreting Christ to the Chinese. In the comparatively short time since Peter Parker began his work in Canton Christian physicians have opened and are now directing the work in 170 hospitals, 16 leper asylums, 3 homes for untainted

children of lepers, 11 institutions for the blind and for deaf mutes, and one asylum for the insane.

THE CHINESE TRAINED PHYSICIAN.

Under the old regime there was no such an institution as a medical college. In medical education as in other things modern, the missionaries were the leaders. Every medical missionary realized that China's people must be healed by China's physicians. Early in the history of this work the physicians began to plan to multiply their own lives. Dr. Kerr who labored so long in Canton, trained, with the aid of his assistants, one hundred native doctors.

There have developed regular medical colleges for the training of young people in medical science. Most of these are now Union schools. For men there are the Union Medical College, Peking, Union Medical College, Shantung, Union Medical College, Moukden, Union Medical School, Nanking, Union Medical School, Canton, The Boone Medical School, Shanghai. As the need for an increased number of lady physicians became more apparent, plans were made for training Chinese girls to become ministers to their suffering sisters. Dr. Mary Fulton realized her dream for China's women when she opened the Hackett Medical College for Women, in 1902. Last year 48 young women were in attendance. Thirty-four have graduated from this institution. The Union Medical College for Women, Peking, completed its fifth year in January, 1913, and expected to have its first class graduate at that time. The instructors and students are furnished by the different denominations in that part of the country. The professors who lecture in the Union Medical College for men, give the same lectures in the college for women. Dr. Eliza Leonard of the American Presbyterian Mission is Dean of the College.

The question arises, What kind of students are these young people and what promise do they give for future usefulness? The first medical students did not have the opportunities that the present day students have. Even though their training was incomplete and partial yet they developed surprisingly and have been men of great strength of character, influence and skill.

YOU ME KYING, M. D.
FIRST CHINESE LADY EDUCATED IN AMERICA FOR A PHYSICIAN. GRADUATED WITH HONORS 1885.

Dr. Hopkins one of the leading teachers in the Medical Colleges in Peking, says that the "young women in his classes are the equal of the best medical students he has seen." In last year's report Dr. Manderson and Dr. Stryker, referring to these same girls say: "They are women of strong Christian character; in the laboratory, in the recitation room, and on examination days they have done excellent work; and their enthusiasm and

ready responsiveness have been a constant inspiration to their instructors."

The Chinese are noted for their wonderful memories. In their old system of education, constant repetition and memorizing have developed "retentiveness of memory to a degree unbelievable to those who have not come in contact with Oriental students."

"A good example of the surprising extent to which memory can be cultivated, occurred at one of the professional examinations for the diploma of the College of Medicine, Hong Kong. The questions were answered perfectly, but on comparing the papers it was found that the answers were identical. Paragraphs, sentences, full stops and commas were so placed that it did not matter which of the papers was looked at the wording was the same. * * * It was only when the text book, recommended to the class, was referred to that an explanation was forthcoming. They knew the text book by heart and could answer any question put to them word for word from the book."

That the Chinese students are not mere bookworms but endowed with a practical sense of their duties, was demonstrated when plague broke out in Hong Kong in 1894. The students readily volunteered for service in the hospital wards. Dr. Cantlie says: "This may seem a small matter to-day but in 1894 epidemic plague was an unknown disease for some two hundred years in either China or Europe and the only accurate account of its ravages was gathered from descriptions of the Great Plague in London in the seventeenth century, when exposure meant death. Yet with the terrors of the disease before them, when many of their friends and relatives were dead or dying of the disease and the population fleeing from the plague-stricken city these students took up their duties in the wards as clerks, dressers and even nurses—wards in which every patient attacked died. A more noble example of faithfulness to their profession and heroic devotion has never been recorded. Prowess on the battlefield, fighting in the stir of strife, is one thing, but to face death in a plague hospital, when all around are dying and to continue calmly at work day after day, night after night and week after week requires courage of another order. * * *. The work of these students shows that China has men within its fold capable of the highest courage and devotion to duty."

In connection with the hospitals are nurses' training schools, and Chinese girls are proving themselves as capable as any American girls. They are faithful and gentle in this service of love and over and over again do they prove that they are walking in the footsteps of Him who "came not to be ministered unto but to minister."

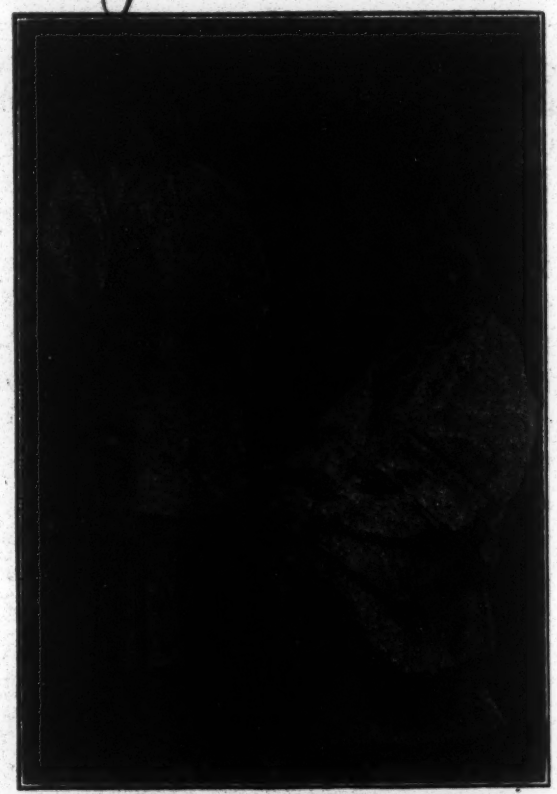
SOME EMINENT CHINESE WOMEN PHYSICIANS.

America has become intimately acquainted with four of China's best young women who came to the United States to study medicine. The first one to come was Dr. Hu King Eng. This girl is the daughter of a Methodist minister, Rev. Hu Yong-Mi, and the grand-daughter of one of the first Christians in Foochow. After King Eng had completed her course in the boarding school she entered the Foochow Hospital. Because of her adaptability to the medical work the missionaries interested in her suggested that she should come to the United States and take a full course in medicine. Accordingly it was arranged and in the spring of 1884 King Eng started on her long voyage to the West. She could speak almost no English, and we can

only imagine the heartache and loneliness of this girl—the only Chinese girl in the whole land as far as she knew. She spent four years in her literary course and in 1888 entered the Women's Medical College in Philadelphia. Because of sickness and *homesickness* it was thought best by the Board to allow her to return home in 1891. During her stay in her homeland she assisted in the clinics and gained a clearer knowledge of the preparation she really needed for her life-work. She returned to Philadelphia in 1892, graduated with honor in 1894, took special hospital work and went back to her native city in 1895, to give her life for China's women. "Dr. Hu King Eng, the second Chinese lady educated in a foreign land is an honor to her race and a joy to the Society under whose auspices she works."

Five years after Dr. Hu King Eng's return two other girls graduated with honor from Michigan University. These were Ida Kahn and Mary Stone. Ida Kahn was born in a heathen home. The fortune teller, who came to tell her fate said she must be killed else no sons would ever be born in that home. Even though she coveted a son the mother did not want to destroy this little life. The story came to the ears of Miss Howe one day and that very afternoon she and another missionary went to that Chinese house and asked for the baby. The mother willingly gave her to them and Miss Howe adopted the little one as her own daughter. After completing her studies in the mission school, Ida Kahn, as she was named, came to the United States and studied medicine in the University at Ann Arbor, Michigan.

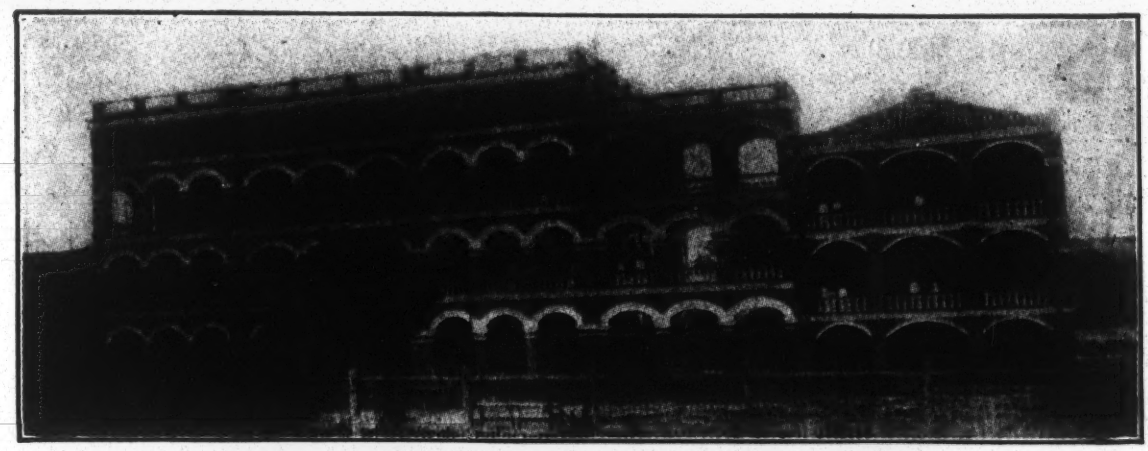
Mary Stone on the other hand was born in a Christian home, and had the best of care and training from parents who loved her. Among other unusual things Mary's parents decided that she should never have her feet bound. She was the first little girl not a slave, in that part of China to grow up with natural feet.



DR. MARY STONE (left), and DR. IDA KAHN (right).

DR. HU KING ENG.
EDUCATED AT OHIO WESLEYAN M. E. UNIVERSITY, DELAWARE, OHIO.

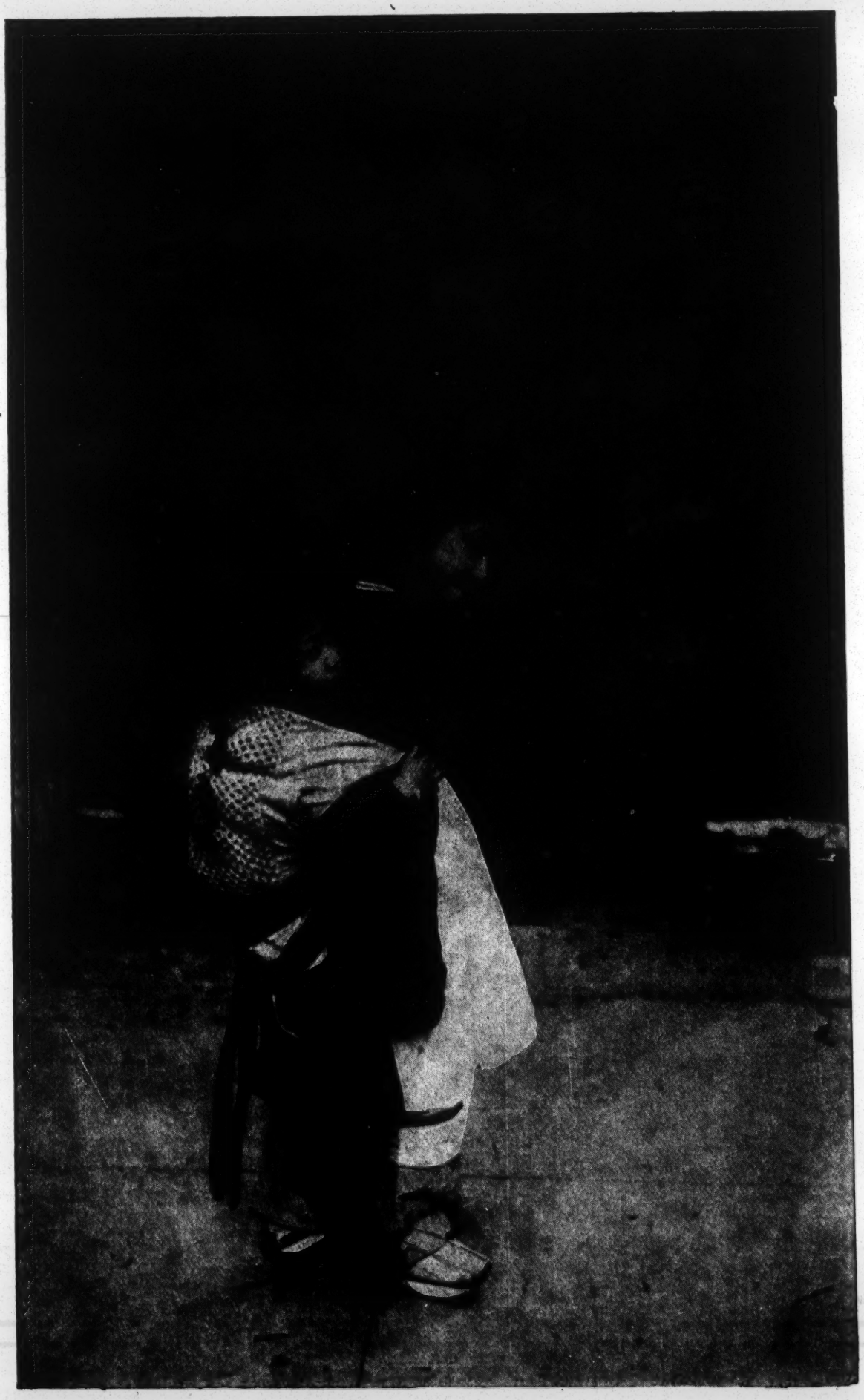
EDUCATIONAL POSSIBILITIES FOR CHINESE WOMEN.



DAVID GREGG HOSPITAL FOR WOMEN, CANTON.
THE LARGEST MEDICAL WORK FOR ALL WOMEN IN CHINA.

PRESIDENT DR. MARY H. STONE, AND SOME OF THE FACULTY OF THE HACKETT MEDICAL COLLEGE FOR WOMEN, AND THIS YEAR'S GRADUATES, CANTON, CHINA.

THE PHYSICAL BETTERMENT OF A NATION IS AN ESSENTIAL PART OF ITS REGENERATION—I. T. Headland



CHILDREN IN NEED OF CHRISTIAN EDUCATION—A LITTLE CHINESE SISTER WITH HER BABY BROTHER.

—From "Everyland."

Two lady physicians opened a hospital in Kiu Kiang and Mary's father seeing the great good they were doing took his little girl to them and asked them to make a doctor of her. This seemed to be the girl's choice as well and after she had finished her school work in China she came to Michigan University for her medical course, graduating in 1896. These two girls, Ida Kahn and Mary Stone, stood at the very head of their class and it was a very unusual occasion in the great University when these Chinese women, dressed in their native costumes, were given their diplomas.

Dr. Ida Kahn is one of the most influential women in all China to-day. Though offered a government position she feels that her call is for distinctly Christian service.

Dr. Stone has charge of the Danforth Memorial Hospital in her home town, Kiu Kiang. To read the sketch of her work contained in *A Glimpse of the Heart of China,* is to make one marvel at the wonderful talents possessed by this little woman. She maintains a home of her own, which an American lady declared is "the most home-like in the kingdom." In this home are her American friend and helper, Miss Hughes, her mother, her sister-in-law and four boys whom she is caring for as her own. She manages the Hospital, has the responsibility in large measure of three schools, one of the Knowles Bible Training School.

Her days are filled with a great variety of Christian activities. Now she is passing from bed to bed looking after the welfare of her patients which number 600 annually, now she is performing the most difficult operations known to surgeons, now she is being carried in a sedan chair on a dark night over muddy, slippery roads to the help of a woman who is at the very gate of death. Again she is ordering drugs for her dispensary, whose patients number 15,000 annually; now she is giving lectures to her twenty nurses who are in training and again she is pointing some suffering patient to the Great Physician of Souls.

"ALL HAPPY—JUST VACCINATED"—DR. FRANCIS F. TUCKER AND CHINESE BABIES, PANG CHUANG, NORTH CHINA.

Dr. LiBiCu is another of the new women of China. She took her medical course in the Women's Medical College, Philadelphia. She has charge of the M. E. Hospital at Ngucheng in the Fukien Province. She has been unusually successful in curing victims of the opium habit. She makes trips out over the district, examining village schools as well as dispensing medicines to the sick. Dr. Li was honored in 1912 by an appointment to represent Foochow Conference as lay delegate to the General Conference of the M. E. Church at Minneapolis. Her father accompanied her as ministerial delegate from Hinghwa Conference.

These four women are best known to us because they have sojourned in our

land but they are by no means the only ones that are bringing relief and healing to the countless suffering women and children of China. We do not know Miss Zah Foh-me of the Soochow Woman's Hospital "of her courage, her untiring care and watchfulness and her ability which has made her the trusted co-worker of the physicians who have been associated with her, and who have felt that in Miss Zah they had a competent helper."

We do not know Miss Wong of the Episcopal Hospital in Shanghai, "who has been faithful in all things, equal to any emergency, and who has so identified herself with the work that she has become practically the spirit of the place."

We do not know Miss Yong Ngoh-pau, a graduate of the Soochow Medical School who was associated with Dr. Cattell in the Tooker Memorial Hospital in Soochow. "Her ability was such as to enable Dr. Cattell to run the hospital successfully and without other help, when at one time it seemed, after the loss of one of the two foreign physicians, that the work must suffer loss."

We do not know Miss Yui Ling-tsu, a graduate of the Soochow Medical School, "who with the sweetest, brightest faith, the quickest mind, the readiest hand, and most willing heart made the days bright for many a suffering woman." All of these young women stand in places of responsibility and the able way in which they meet their responsibilities is but a prophecy of the hidden possibilities in the lives of thousands of other Chinese girls.

CHINA'S APPRECIATION.

Medical mission work has made a strong appeal to the people of China. Rich and poor, high and low, are at some time called to lie upon beds of pain. Illness in China has meant either total neglect or torture at the hands of the ignorant native doctor. No wonder that the Western doctor has been regarded as a miracle worker. Superstition has been dispelled and prejudice broken down before the work of the medical missionary. Many of the leading men of the country have commended this work most heartily. A strong tribute is given by His Excellency, Wu Ting Fang. He says "That which undoubtedly above all else has made the way for Christian missions is the medical missionaries and the hospitals which they have established. The Gospel of healing is one that makes its own way into the hearts of the people." Viceroy Tuan Fang said, in speaking of the work of missionaries, "For this service you will find China not ungrateful." According to Sir Chen Tung Chen the medical missionaries and hospitals have contributed above all else to opening the way for the spread of Christian civilization.

China's great men have not been content with simple verbal expression of appreciation. They have contributed largely to the support of medical missions. Li Hung Chang who said "If the missionary ever comes to the Chinese heart, the physician will open the door," founded and maintained for many years a large hospital at Tientsin. Sir Ho Kai, M.D., who studied in England, married an English wife. Some years afterward she died and in loving memory he founded a hospital in Hong Kong under the auspices of the London Missionary Society and styled it the "Alice Memorial Hospital."

"The officials at Changsha in the spring of 1909 sent $1,400 to the Yale medical work there as an entirely unsolicited expression of their appreciation of the work done in the city."

Wealthy people are not only willing to pay for their own treatment but they often contribute toward the treatment of the very poor. Thus through fees and gifts the medical work in China is largely supported by the Chinese themselves. The poor who have nothing to pay are no less grateful than the rich. A visiting physician from the United States operated successfully on a little child in the Danforth Memorial Hospital. The next day the father brought the doctor a cold boiled sweet potato and the mother threw herself at his feet in her vain attempts to make him understand the gratitude of a mother-heart.

From a humanitarian point of view the work of the medical missionary would be praiseworthy even if it were confined to bodily healing but if physical results constitute the sole aim, then as Dr. Wanless points out it becomes "omissionary" rather than missionary. From every hospital in China comes the blessed testimony that multitudes have received the "double cure"—healing for soul as well as body. These are China's most grateful people.

A woman who had been in the hospital at Kiu Kiang a long time with her sick son, returned one day bringing her son with her. "Together they went upstairs through the hall into the ward and to the very bed upon which he had lain sick so long, and there they knelt together to thank God for his recovery." Another, a woman of high rank spent many weeks with her little son in the same hospital. She was won to the Christian faith and as proof of her change of heart she threw away her idols and ancestral tablets. To the doctor she said "I have just fallen in love with your Jesus."

"The physician in charge of the hospital in the London Mission at Amoy reports that hundreds of villages are yearly represented by the patients. As the result of the conversion of one man, a hospital patient, seven Christian congregations were formed. The English Presbyterians at Swatow some years ago reported, that of their twenty country stations then in existence, seven or eight had their origin in hospital patients who had been converted while receiving treatment." Thus in a very wonderful way is the ministry of medicine extending the Kingdom of Jesus Christ.

CHINA'S NEEDS.

This study would miss its purpose if it did not emphasize the great need of many more Christian physicians in China to-day. Let no one think for a moment that the supply is adequate to the needs. In hundreds of large centers of population there is no board of health, no quarantine for contagion, no scientific practice of vaccination, no knowledge of surgery, no trained nurses, no hospitals, no household sanitation, no sewer system. Excepting in a few of the large cities, the conditions are just as they have been for ages. Thousands of suffering people in the interior villages have not so much as heard of the foreign doctor, much less of the Great Physician.

Some one has made the following interesting comparison of the medical needs of China and America.

Trained Physicians in China and America.

In China, 365 to 432,000,000
In U. S., 180,000 to 90,000,000

Proportion to population, China, 1 to 1,118,000.

Proportion to population, U. S. A., 1 to 500.

If U. S. A. were no better off than China, we should have 80 physicians for the entire country.

If China were as well supplied as we, she would have 865,000.

Doubtless under the new regime in China there will be great advancement. Government colleges will train men who will work out a system of sanitation. They will apply all the best methods known to modern medical science but at best many years will elapse before the whole population is touched. In the meanwhile Christian missionaries should push their work vigorously. They should multiply and enlarge their hospitals and medical schools that they may give sympathetic guidance to these medical men in their new and untried field.

To the young woman who is seeking for a large life investment no calling presents a wider field than that of the physician in China. It is a field of high social service, a calling in obedience to Christ's command, an opportunity to multiply one's life an hundredfold. The women of this land who live in love-dowered homes, who in times of illness enjoy every comfort and care owe it to China's women to give them these same blessings.

BOOKS FOR REFERENCE.

China's New Day, by Headland.

A Glimpse of the Heart of China, by Perkins.

The Education of Women in China, by Burton.

Sun Yat Sen and the Awakening of China, by Cantlie.

Rex Christus, by Smith.

The Uplift of China, by Smith.

TWO-YEAR-OLD PEACH ORCHARD, NEAR GREEN RIVER, UTAH.

MORMONISM AS A LIFE.

By Mrs. S. S. Wilson, Xenia, Ohio.

"I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers and take their money from them. We can beat the world at any game. We can beat them because we have men here that live in the light of the Lord; that have the holy priesthood, and hold the keys of the Kingdom of God."

—Brigham Young.

* * *

THE writer of this series of articles expresses deep appreciation of the courtesy of the Editors of the Women's Missionary Magazine in allowing her so much room in their columns when valu-

able material must have been pressing for admittance. From the nature of the case, it has seemed impossible in the first four articles, to condense; but in the two remaining, an effort shall be made to be more concise. This, we think, is due to the patience of the Magazine management, of the readers and of other contributors who have a right to space in these pages. The writer makes the indicated condensation with less strain of conscience in view of the help given in the painstaking, accurate and amply-informing text-book by Dr. Kinney, which, we trust, all our Missionary Society students are consulting.

Turning then to a review of "Mormonism as a Life," we would say that, at the outset, we are hampered by the standard of morality held by the Mormon church. This varies from our own, as will appear most clearly when the question of polygamy is considered. The Mormons are not ordinarily diligent and intelligent readers of the Bible, in which may be found the rules for all right living. Indeed, one informant reports that he had "asked probably from 500 to 1,000 Mormons whether they had any habits of daily Bible reading, and in almost every case, the response has been that they had no such habit." Moreover, the low idea of God combined with the absence of true and radical conceptions of the enormity of sin and of its profound cure, meets us in a baffling manner. But as the Mormon creed admits the binding power of the Ten Commandments, we shall be justified in measuring Latter-Day Saints by this standard.

As regards the First and Second of that sacred list, we have already seen the perversion by the Mormons of the doctrine of the Deity and their exaltation of the hierarchy, thus certainly introducing into worship and ecclesiastical system things "not appointed" in the holy Word. On these points, we need not be further diffuse.

The Third Commandment, they violate constantly, according to the complaint of their own leaders. Brigham Young himself made the accusation in addressing his followers that they could "rip and curse and swear as bad as any pirates ever did." This charge was uttered years ago; but there is testimony to the effect that to-day there still prevails among those who are recognized members of the Mormon church a great deal of profanity. It is not difficult to see how this blasphemy and irreverence could easily spring from the degrading views held regarding God.

The Mormon attitude toward the Fourth Commandment is professedly exhibited in the Book of Doctrines and Covenants which says: "But remember that on this, the Lord's Day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart." It is to be deplored, however, that from these precepts, the practice of Mormons has greatly departed, and that many forms of Sabbath-breaking are rife. Kinney says that it is not unknown to have a dance—a form of vice to which this sect is much addicted—take place after a religious meeting on Sabbath evening.

It would be unjust for us to allege that Mormon children are special violators of the Fifth Commandment, though in a polygamous family we should think it would be quite difficult to preserve the proper discriminations of filial reverence. But as this section of the Moral Law includes reference to right domestic life, we may say, unhesitatingly, that in

a household where plural marriage is practiced, there is gross infraction of the Fifth Commandment.

We come next to the Sixth precept of the Moral Law. A very serious charge is made against an organization in saying that it commands or even countenances murder, and yet it is to be feared that Mormonism must lie under this terrible aspersion. Religious fanaticism might explain some sudden outbreaks of slaughter; but in the records of this evil sect we also find exposed more deliberate taking of human life. As long ago as 1876, the Salt Lake Tribune contained the following paragraph: "It is estimated that no less than 600 murders have been committed by the Mormons, in nearly every case at the instigation of their priestly leaders, during the occupation of the territory." Some explanation has already been made of the doctrine of blood atonement which has reference not to outsiders, but to erring members of the Mormon communion. We quote the exact words of Brigham Young in his explanation of the command to love our neighbors as ourselves. "Will you love your brothers and sisters likewise when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. * * * I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken, and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil." Linn, in "The Story of the Mormons," gives repeated instances of murders committed under the influence of this church, either upon its own members or upon offending non-Mormons. This feature, however, of the true Mormon doctrine is not in evidence now. Whatever may be the impulse of the hierarchy, the overt act would probably be attended with too great risk, even in Utah with its warped government. But we do not believe ourselves wrong in saying that though this wicked religion might have done violence to the body of no man, yet the guilt of soul murder must lie against the faith. And this is a more heinous sin than to deprive human beings of mere temporal existence.

In comparing the life of the Mormon with the rule of the Seventh Commandment, we must in justice recall that his god is not like our God, and that the self-styled Saint does not give allegiance to the same standard of morality and virtue as does the Christian. The latter would feel that one practicing plural marriage was guilty of a gross violation of the mandate of God; while the Mormon holds that by following that custom he is obeying the precepts of his creed. To us, polygamy is a loathsome crime; to him a virtuous duty. It is true that at one time among the Mormons, adultery was deemed deserving of death; but from our point of view, their very theory of marriage seems well-nigh equivalent to adultery. They claim that their system would, "if it were carefully and honestly put into practice by mankind, not only serve as an effective remedy for the social evil, but would result in the physical, intellectual and moral elevation of the race, and lead to the final exaltation of man." Yet notwithstanding this nominal attitude regarding the breaking of the Seventh Commandment, we read with shrinking horror that when Young, addressing an audience of Mormon men, called upon all who had been guilty of adultery to rise, more than three-fourths of those present stood up.

Certainly, other denominations are not without fault in this matter, but we cannot fancy such a situation in an audience of men in accepted standing among Baptists, Methodists or United Presbyterians. Even the Mormon apostle seems to have been startled at the condition revealed, and he condemned it.

Laying aside, then, at present, the special subject of polygamy, Mormons, themselves being judges, are terribly given to infractions of the law of purity. Even in early life, the vice of uncleanness is rampant. We could not reasonably expect that anything else would be the case, when we consider the doctrines of the church and the phraseology and behavior of the leaders. Evil speech abounds; debasing habits are present in a sickening degree. Youthful people are addicted to immorality to a shocking extent, and undue familiarity between young men and young women is fostered by the omnipresent custom of dancing. Marriages made necessary by circumstance are nothing unusual; indeed, Dr. Nutting asserts that "as many as seventy-five per cent of the first marriages in some localities have been reported as clearly the result of the sin which the doctrines directly incite." These conditions are alarming to the Mormons themselves. Apostle John W. Taylor made a general charge of immorality against the members of the Tabernacle choir, and stated also that he had been told that nine out of every ten young girls who passed a certain street corner in Salt Lake City were impure. The latter statement is not so damaging, perhaps, as it seems, seeing that it might be made of particular districts in any city at special hours. Also, it might be advanced, that here, at least, an effort was being put forth to right this wrong. But the implication is clear that Apostle Taylor himself seemed to hold the church responsible for the state of affairs, because in the report of his address published in the Salt Lake Tribune he is said to have been "discussing phases of social life among Mormons, in which he deemed improvement needful." What must be thought of a religion under whose shadow such a state of things could exist?

Much more might be said on this disgusting subject; but one does not care to write nor read nor think about it more than may be absolutely necessary to the portrayal or the understanding of truth. We bring forward only one additional point: the statement of Rev. W. R. Campbell, who for eleven years, lived constantly in Utah as a Presbyterian home missionary and teacher among the Mormons. He says: "I cannot imagine how any honest and intelligent man or woman can bring himself or herself to utter one word of apology for the social evil, so-called, though I have nothing but charity in my heart for the unfortunate women of the street, and feel that our so-called Christian commonwealth has much to answer for on account of its neglect of these poor wretches, and on account of its failure to provide proper and rational preventatives for such evils; but when the question is raised, I must confess that I would much prefer to have my children grow up in the Tenderloin District of New York City, than in an atmosphere where they would all the time see and hear the things which are seen and heard in a Mormon town where Mormonism flourishes without restraint. I know what I am talking about, for I have lived in the genuine Mormon atmosphere and I have lived in the Tenderloin for months at a time, mingling with its teeming population, in order to make a careful study of this great question."

Upon the doctrine of polygamy, or

AMELIA PALACE.

THIS HOUSE, KNOWN AS THE AMELIA PALACE OR GARDO HOUSE, WAS ERECTED BY BRIGHAM YOUNG, WHO INTENDED TO USE IT AS A PLACE OF RECEPTION FOR HIS FRIENDS. HE DIED SOON AFTER ITS COMPLETION. IT WAS SOON AFTERWARD OCCUPIED BY HIS SUCCESSOR, JOHN TAYLOR. IT IS NOW USED AS A PRIVATE RESIDENCE.

plural marriage, there has probably been made sufficient comment in a previous article. In hasty review, it may be noted that this teaching was not an original tenet of Mormonism, and, in truth, the Book of Mormon condemns it. But in 1843, Joseph Smith claimed to have a revelation commanding the practice of plural marriage, though it was not until 1852, however, that the doctrine was openly announced as being a part of the Mormon creed. The Saints were left practically unmolested in their wrongdoing until 1882, when the Federal Government interfered. For a brief account of the ensuing political difficulties, we ask our readers to refer to page 176, in the December, 1912, issue of the Women's Missionary Magazine. There is overwhelming evidence to prove that Mormons, despite the promises they made in order that Utah might be admitted to

statehood, have violated all honor and truthfulness, and are persisting in the practice of polygamy. They go so far as to declare that, as a State, Utah has power over her own marriage laws and that the general government has no authority to interfere.

The doctrine of polygamy has been shown to be fundamental in Mormon theology. It is surprising that the women of that faith submit to it; but aside from the emotional appeal of those wandering, longing spirits looking for earthly tenements, there comes the argument of dread. A curious explanation of celestial wedlock was made as long ago as 1845 in the Boston Investigator. It is Henry Rowe who is writing. "Joseph [Smith] had a revelation from God that there were a number of spirits to be born into the world before their exaltation in the next; that Christ would not come until all these spirits received or entered their 'tabernacles of clay;' that these spirits were hovering around the world, and at the door of bad houses, watching a chance of getting into their tabernacles; that God had provided an honorable way for them to come forth—that was by the Elders in Israel sealing up virtuous women; and as there was no provision made for woman in the Scriptures, their only chance of heaven was to be sealed up to some Elder for time and eternity, and be a star in his crown forever; that those who were the cause of bringing forth these spirits would receive a reward, the ratio of which reward should be the greater or less according to the number they were the means of bringing forth."

This seems both ludicrous and repulsive, as well as wicked. It is little wonder that the subtitle of our text-book is "The Islam of America." But for one who has been trained from her youth to believe such things, it requires God's help to emerge from the bondage. Moreover, it would be extremely difficult and painful for any woman to condemn and denounce the belief and practice and domestic life of her parents. Yet it is almost past credence that a reputable person could, in adult years, deliberately and voluntarily make a new departure in adopting such a creed. We must in charity, remember that Mormon missionaries do not present this principle of their church in an unvarnished form to those whom they wish to lure from the Gentiles.

The Eighth Commandment, the Ninth and the Tenth may be grouped together when we contrast with the law of God the Mormon code of morality. The Latter-Day Saints are, by their own number, accused of the surface infraction of these precepts. But we shall formulate our accusations under the following counts, asking for reflection regarding their validity:

1. By the foul plan of polygamy, women are morally and spiritually robbed.

2. Mormonism has broken solemn promises to the Government.

3. By such treachery, it has secured privileges unrighteously and not by "lawful procuring."

4. It presents a false book as equal in authority with the Holy Scriptures.

5. It propagates deceitful doctrines.

6. It practices duplicity towards converts and immigrants.

7. It distorts the motives and message of Christian missionaries.

8. The arrogance of its priesthood, the monopoly and selfishness of the system violate the law against covetousness.

It is told that the vice of intemperate alcoholic drinking abounds among Mormons, though the church standards for-

bid this. It seems strange to learn that the Zion Commercial Mercantile Institution, under definite ecclesiastical control, "is said to sell at wholesale and retail more liquors than any other firm in Utah." "In its grocery department there are signs saying 'All kinds of liquors for family use.' "

In concluding this article, the writer wishes to call attention to three things:

First. It is not because we hate the Mormons that such severity is used in condemning their faith. While we hold that belief to be untrue and degrading, it is yet our longing that men and women may be delivered from its control and may become free in Christ.

Second. We do not claim that every Mormon is an abandoned wretch. Our contention is with the creed in its full form and not with individual adherents. Many Mormons do not really understand the actual viciousness of the doctrines held by their church. These beliefs are scarcely taught as a whole. Words fundamentally Christian are used in the religious speech, and the unsuspecting are deceived, not realizing that the meaning is veiled or altered. Undoubtedly, there is great sincerity of belief among these people; but sincerity is no guarantee of authority nor authenticity nor salvation. Mormons are often, no doubt, individually industrious and kind-hearted. The influence of ancestral Christianity and possibly of Gentile environment may help some to be "better than their creed." The small body of Josephites, repudiated by the stronger branch of Mormons, does not hold to polygamy. In Utah itself there is a minority element which would abandon that odious tenet and would resist priestly domination. This is a hopeful augury.

Third. We have been condemning Mormon failure to attain fulfillment of God's Moral Law. What about our own denomination and our own selves? Do our lives comply, so far as humanity may, with the requirements of the Ten Commandments? While hurling missiles at Mormons, are we ourselves abiding in fragile houses of glass? If one of these misled people should come, unknown, into our community or into our household, what would he learn regarding true

A UTAH INDUSTRY—THE WOOL GOES ALL OVER THE WORLD.

Christianity? It is easy and right to find fault with the errors of the Latter-Day Saints. Would it be more difficult to discover flaws in our practice? Let us be just as well as vigilant. The inspection which we bend upon our neighbors should be shed quite as searchingly upon ourselves.

TOPICS FOR STUDY AND DISCUSSION.

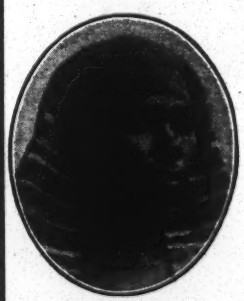
1. The responsibility of the nation respecting Mormonism; why and what?

2. The battle against polygamy.

3. A general survey of moral conditions among Mormons.

4. The effect of polygamy upon womanhood, illustrated by a synopsis of "The Other House," by Martha Anderson and Harvey J. O'Higgins. (C. M. Clark Publishing Co., Boston, Mass.)

5. Are there any commendable features about the doctrine and life of Mormons? If so, state such.



OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY,
ALEXANDRIA, EGYPT

THE DYING FIRE AND THE LIVING FIRE.

"You have to leave the old fire and come to the new!"

There was a ring in the speaker's voice as she ended her story with these words, and her eyes were shining.

It was one day last winter, and we were sitting together, the girl and I, in a well-furnished Arab room in an inland town only lately opened for native work —a girl who had been prayed for during some months as the first awakening Moslem soul within its precincts. Her husband was well-to-do, and she was a handsome, gay-spirited thing, queen-regnant just now in the household of women. My fellow-worker's visits were allowed her for the sake of diversion, for she sometimes found life insufferably dull.

Our last visit, two days before, had been a seemingly fruitless one, for she was in trouble over a bracelet entrusted to her which had been stolen, and this made her too *distraite* to listen. Now all was changed, for God had been at work. He had worked by a dream, such as often comes among His first touches on these imaginative people of the East.

"I will tell you all about it," she began. "It was the night after you were here. I dreamt that I saw two *kanouns*;* in the one was a very little fire, nearly going out, in the other was a bright strong fire that kept increasing. Someone was standing by, and he said, 'Do

* An earthen fire-pot in which charcoal is burnt.

you know what these two fires mean?' I answered him, 'I know not.' He went on: 'The little fire that is nearly out is the religion of the Arabs; they pray and they give alms, and witness, and fast, and they say 'Inshalla we shall go to heaven;' it is a very little fire. But the bright fire is what your friend has told you about our Lord Jesus—there is no 'inshallah' in this. You have to leave the old fire and come to the new.' "

"God has spoken now," I said. "It was He who sent that dream to your heart."

"Yes," she answered, "I believed before; I had never heard these things till she came, but I believed them. I believed—now I *know*. I awoke with a great joy; I am your sister and the sister of the others in the world. Do they have dreams too?"

Far and deep goes the truth that has been shadowed forth. Not alone in that North African town, but throughout the Moslem countries, Islam is a dying fire smothered in the ashes of its former days. Even where it is making progress it is no true enthusiasm that sends it on; the motive forces in its march across Africa are mainly pride of power, religious and secular, and greed of gain.

The Church's hour for advance has struck. Like a vestal of old, she is the guardian of the holy fire—the fire that according to God's promise "shall ever be burning upon the altar." "Fuel of fire"—the fuel for which God's fire is waiting, means something very practical. It means an unstinted offering of funds to follow up the boundless openings of the present moment, and of lives to supply the undermanned and unmanned posts. It means more than this; it means a prayer-intensity that does not count hours, days, nights even, when God calls for them, if only we may win through and see the first check in Islam's efforts at self-resuscitation—the first stretching forth of its hands to Christ.

The above is an extract from an interesting article written for *The Moslem World* by Miss I. Lilias Trotter, a missionary among *Our Moslem Sisters* in Algiers.

The voice which spoke to the Arab girl in her dream is surely sounding far and wide these days among Moslem souls. The "Near East" has been startled with another Turkish Revolution, making the third within four years. The fading ashes of the dying fire of Islam are flying thick and fast all about us. This is surely an hour of crisis. The Living Fire is God's but the fuel is ours, and it is ours to pile it high on the living fire and make a beacon light which will attract the unsatisfied souls of Islam to its glow.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

BIBLE SCHOOL AND CONFERENCE FOR BIBLE WOMEN, ASSIUT, EGYPT.

"We must pray more," said one of our earnest Egyptian women, when asked what she would suggest to make our Conference better. This seemed the heart attitude of many of those who went up to Assiut Bible School and Conference for Bible Women this year. It was as though a deep hungering was felt, and having been helped last year, we came to this place of prayer longing for the communion with our Lord that these days of separation make possible.

The Christian fellowship experienced by those in a common work, was a source of joy to all. But it was not for this that we had come. As the days went on and our Lord continued speaking to us, whether in the dormitory, the prayer room or the public service, the convic-

tion was the same; we had come to meet with our Lord and He was not disappointing us. Two or three missionaries had been assigned to each dormitory where were Bible Women. This made possible much definite personal work. We rose at six in the morning. Not infrequently the sound of prayer and praise was heard before that time. Each dormitory had its prayer band, then at seven was the morning prayer service. Those who were helping together by prayer, will rejoice that their prayers for us were graciously answered as we went forward day by day in this morning service from "Prayers that each one present may receive the Holy Spirit," "True Confession," "Absolute Surrender," "Prayers for deliverance from the sin of prayerlessness," "Prayers for willingness to sacrifice."

The Spirit's guidance had been claimed for every detail of the program. His care for His own was manifested in one of these morning services. The one who had been asked to lead was unable to do so. Dear Miss Ely, whose prayer life in and for Egypt has been so richly blessed, was present. When asked to take the service she sought a message of the Lord and He sent what was needed. Not being able to give it in Arabic, Miss Ely gave her outline and references to Rev. Wasif Phillibbus to give by interpretation. His soul was seeking light on this very subject. The study necessary to give the message brought abundant light to him. The references from God's own Word were used to make very plain our Lord's plan for "Absolute Surrender." At 9:15 A. M., we had our daily Bible Study. Rev. J. G. Hunt, D.D., of our Theological Seminary in Cairo, had charge of this period. John's First Epistle was the text used. Each day the attendance at this service increased. The people from the town came in more and more to avail themselves of the privileges of this precious hour. The outline for each day's lesson was on the blackboard before us. This seemed to greatly help some of our Bible Women. One said "I have it all written here in my Bible so I can never forget it, nor fail to use it." Of so much practical benefit was this Bible Study that we all feel it must form a part of all future Conference programs.

Friday evening and Saturday were given up to teacher training work. The great need for such training is constantly felt, and we trust the thoughts presented will bear fruit in the work of these coming months. "The Message of the Teacher's Life," was the subject discussed by our veteran, Miss Anna Y. Thompson. No one, more than she, has a right to be heard on this subject. Her talk was an uplift to all present.

There was no afternoon service till four o'clock. This gave time for personal work. Not only were the prayer rooms occupied, but groups of women studying the Word, or engaging in prayer, were to be found everywhere. Best of all the presence of our Lord was felt. The hard work necessary to care for so many people seemed to be a joy to those who so efficiently managed that part of the Conference. The lesson of their cheery, willing service can never be forgotten.

Among the fruits of last year's Conference is a band of Volunteer Workers in Assiut, which numbers thirty-five women. Most of these are from the highest families. Some of them are young women, graduates of the Pressly Memorial Institute, who are giving their rare young lives to their Master in splendidly victorious service. One of them, who goes regularly to a village near which her father has large estates and preaches fearlessly and lovingly to both men and women, spoke one day on "The Duty of Witness Bearing." Esther Akhnook's life is a stronger witness for her Master than her earnest words, for when we see what Our Lord is doing for her and through her we thank God and take courage. And she is one of the thirty-five who have heard and are daily answering their Master's "Go ye."

Our Apostles to the Moslems, Dr. Zwemer, and Mrs. Zwemer, were present, cheering us on and spurring us up in our efforts to win our Moslem sister's to our Saviour. A room had been specially prepared for these addresses. The walls were adorned with photos, charts, and maps each of which brought its own urgent call from the Moslem world. One of the charts represented three women

wearing Oriental dress. The one representing Egyptian Protestant Christian Women was so small that we could not see it till it was pointed out to us. Another several inches tall, represented Coptic women of Egypt, many of whom are totally ignorant of the Bible. The third was more than a meter in height, and represented the more than five millions of Moslem women of Egypt. For these Christ died. To them He sends us as His ambassadors.

Messages were brought to the Conference by Miss Rena Hogg, Rev. Wasif Phillibbus, and Mr. Abdullah Ibrahim. Each of these came with the power that evidenced answered prayer for both speaker and hearer. The last service was in charge of Rev. Wasif. The text was Mark 1:31. One woman said "Till this time I wanted these precious days to last always. Now I want to go home at once and do the work the Master has given me."

There were present at the Conference some forty Bible Women, twenty-five lady missionaries, of our Mission, and five from other Missions.

The work for which the Conference was a preparation and an inspiration, has again begun. To all who so mightily helped the Conference by your prayers, let me say "Are you as faithfully holding the ropes day by day?"

MARGARET A. BELL.

American Mission, Mansura, Egypt.

Your readers have all heard of our "Orphanage." One of the Moslem girls was baptized a short time ago and is, we have reason to believe, a real Christian, in life and conduct. We are sorry to have to tell that four of the girls have had to be given up to their Moslem homes. But we believe that what they have learned will remain in their minds and we shall pray that through it their souls may be saved.

Two of them did not want to leave the orphanage, and they were happier where they were. Dr. Giffen and Miss Smith sent such others to their home, where there were other children. The mother said she did not want to take them and she did not know what she would do with them. But her neighbors and friends told her that she must not leave them in a Christian school or they would become Christians. There is a great deal of this kind of talk among the people, but still the Moslem children come to our schools.

The schools in Cairo all opened up after the short holiday vacation, and are as full as usual at this term. We continually pray that God will send many boys and girls into our schools to learn of Him. We pray that the teachers may feel the great responsibility of teaching them, that there is only one name under heaven by which they can be saved.

At the last communion in the Central church, four women were received. A mother, daughter-in-law and two daughters. The father and son had been members for some time. Several have been received into the other churches in Cairo, but I have not the exact number.

I wrote, I think, about a year ago, of the Minister of Education in the government buying hundreds of Bibles, and New Testaments, for their schools. There has just been another request and they have asked for and received over six hundred copies. The boys read these Bibles in the schools and are allowed to take them to their own homes. Unite your prayers with ours that the reading of these Bibles may be blest to the saving of many souls. We trust in the promises of God.

When one sees the carriages and motors whirling along one wonders that there are not many more accidents than are reported. The school servant had some dealings with one of the little girls in the school. There was the difference of one-fourth of a cent between them, and the little girl ran away. The servant ran after her, fell and dislocated his wrist and broke a bone of his arm. He went to one native doctor after another for ten days and then came to me. The arm had been bandaged so tightly that the blood did not circulate in the hand and it had swollen till the skin had burst. I sent him to the German hospital and the doctor said that if he had delayed twenty-four hours the hand would have been lost. He has been in the hospital two weeks, and will most likely be there two weeks longer.

We cannot be too thankful for every day safety. God's preserving care is over all His creatures. Let us thank and praise Him for His goodness.

MRS. H. M. HARVEY.

ANNUAL CONFERENCE.

The Second Prayer Conference for our Bible women was held in Assiut beginning on the eve of December 27, 1912, continuing through until noon January 1, 1913. Nearly all the Bible women from all parts of the field were present. Counting the missionary ladies, those attending from a distance numbered between fifty and sixty.

Our Assiut friends provided for our every comfort. The rest at night, the bountiful and savory food was greatly enjoyed by all.

Miss Hogg, who was greatly missed last year, was present as chairman of the Committee and directed all in a quiet, earnest manner.

We desire to thank especially Dr. Hunt, Dr. Zwemer, Mr. Wasif Phillibbus and Mr. Abdullah for the inspiration of their presence as well as for each of their helpful addresses.

The programme was all of a very high order—the Bible studies and addresses, each and all seemed given under the direct aid of the Holy Spirit—and came directly, and silently, to the heart.

There was but little outward demonstration but we trust that the influence felt would be more of an abiding one—one that shall tell in the work and lives of each as they are scattered now in their different field for work.

Those who directed the bed-room prayers were in special positions for helpful service and made their opportunities count—Miss Thompson, Mrs. Hart, Miss Hogg, Miss Bell, Mrs. Pollock, Miss Ely, Miss Paden and others.

The morning prayer hour before breakfast brought us together in a very warm fellowship for the day. All seemed so sorry to have the closing meeting draw near and, like Peter and John, said "Would that we could stay here longer, it has been good for us to be here."

Pray that the blessing may not have been for the time, but through these women, for many months, flow out into the lives of many who are in such great need.

E. R. M.

Cairo, January 6, 1913.

IMPRISONED FOR CHRIST'S SAKE.

Some months ago we mentioned through the Women's Magazine, a Moslem convert whose home is in this district, and after being baptized became a seller of religious books. His former friends then became his enemies and began to persecute him. They brought a charge against him to the government, for which he was imprisoned for two years. It has been very hard for the poor old man but they have a way here of shortening the time on account of good behavior and our friend was allowed to go out of prison five months before his time was up, but a policeman will pass his house every day to see that he is there. It was rather an exciting afternoon at the Mission house when he appeared on his release shivering with cold and excitement. He tried to tell his experiences and then would say, "oh! you have never seen trouble." What he suffered seems just terrible, but after all we feel so thankful that, through it all he has become even firmer in the faith of Christ. He told us that during his stay in the prison, he read the Bible through four times, studying it verse by verse. When we think of how easy it would have been for him to get rid of his trouble, if he would only deny Christ, it makes one tremble, but surely he never could have withstood *in his own strength* what he did. God's grace is powerful.

He has a son in Assiut College and his wife has not been baptized although she knows pretty well the way of life. She was telling how hard it was to have people come, and profess friendship, now, since he is out of prison, whom they knew had a hand in the getting him put into the prison. He told her to never mind, that forgiveness was sweet and to this she agreed. As this poor uneducated, unbaptized woman told the story in her innocent way, I thought of Our Saviour's words, "Many that are last shall be first."

Very sincerely yours,

M. R. HART.

Zagazig, January 10, 1913.

THE LATEST WORD ABOUT THE GIRLS' BOARDING AND DAY SCHOOL, TANTA, EGYPT.

The Word teaches that the "memory of the just shall be blessed." Men everywhere have always tried in some way to have their names and those of their loved ones remembered. Costly marbles are erected in cemeteries, which last for awhile, but when those immediately interested in the deceased also join the "innumerable throng," the marbles uncaredfor, soon totter and fall, and nature eventually covers them over with the grass of the field—Surely, there must be a better way to keep "one's memory green."—At the recent meeting of our Women's Board, it was decided to give those who serve the Lord, and desire to honor their loved ones, a rare opportunity in our proposed new building for the Girls' School in Tanta, Egypt. There are no plans as yet for the building, but correspondence with the missionaries has given us some idea of some things the building must contain if it is to be at all worthy of Him whose Name we love and desire to honor.

It must have a large hall for chapel exercises and public gatherings. Nothing has so well advertised our work and commended it to the people of Egypt as the commencement exercises of our various schools. We had the pleasure of attending some of these when we were in Assuit and Cairo. The audiences are largely composed of men who sit without a murmur *two and three hours,* listening to their daughters read papers, recite, sing, play on the piano, etc. How they applaud every performer, and how their eyes shine as the dear girls receive their well deserved diplomas. Every man present at such an exhibition resolves to send his daughters "next year." At a recent commencement of a girls' school in Egypt, an enormous tent was erected, as no building in the city was large enough to admit the crowd of 2,500 or 3,000 people who gathered to see and hear what the girls could do who had been educated and trained in a Christian school. We have decided to call this auditorium "The Memorial Hall." It will be made as beautiful and commodious as our means will allow. Any one giving us five thousand ($5,000.00) dollars may have the privilege of naming this hall.

It will be a perpetual memorial, that is, that as we are a chartered corporation, hoping to have a perpetual existence through our successors, we will be legally bound to maintain all memorials. If the building should be burned, or otherwise destroyed, we would be obliged to rebuild in the same or some other place, and name the memorials in the new building as they were originally.

A wainscoting of marble tablets or some other suitable material, will surround the walls. Names of those whom their friends delight to honor, either of the living or the dead, will be engraved on these tablets for one hundred dollars, two hundred and fifty dollars and five hundred dollars, according to the location and size of the tablet and length of the inscription. Many Congregations, Missionary Societies, Sabbath Schools, etc., will, we are sure, be glad of this opportunity to perpetuate the name and fame of many whose lives and work are given to the Master.

In Egypt, institutions do not have "parlors," but drawing-rooms—so we will have a drawing-room in the Tanta school.

The dear "Juniors" are very anxious to have a memorial of their devoted friends who loved them and gave so much of their life to them, in this new building, so they are raising two thousand dollars, for which sum the drawing-room will be given as a lasting memorial of Mrs. John A. Wilson and Mrs. N.

Wylie Stevenson, of blessed memory. A library is essential—one of the most needed rooms in any school. A mourning, but devoted, sister, has given one thousand dollars to secure the library as a memorial of the sister who has passed "out of sight." Names will be given later. Pages more could be written, but time and space forbid me to add more than the appended list of memorials, to this article. Readers of the Magazine will be informed from time to time as the work progresses.

List of Rooms in Proposed New Building for Girls' Boarding and Day School, Tanta, Egypt.

Memorial Hall, $5,000.
Drawing Room, $2,000, taken by the Juniors.
Library, $1,000, taken by Miss Bradin.
Reception Room, $750
Office, $350.
Dining Room, $1,250.
Dormitories (5), $1,000 each.
Class Rooms (10), $500 each.
Music Rooms (2), $500 each.
Superintendent's Room, $300.
Guest Room, $300.
Missionary's Rooms (2), $300 each.
Sewing Room, $250.
Day Dining Room, $150. For day pupils who bring lunch.
Teachers' Rooms (2), $200 each.
Teachers' Sitting Room, $200.

We do not agree to spend the sums above mentioned in furnishment only; we hope to furnish each, and have money left out of which to maintain equipment. Let such as be of a willing mind, give to this work of the Master liberally, and to His name be the glory. Any questions will be cheerfully answered by

MRS. H. C. CAMPBELL, Foreign Secretary.

STUDY FOR THE MONTH.

MAY—MEDICAL MISSIONS AND THEIR WORK.

Text Book—"China's New Day."

Scripture—Matt. 10:7-8.

Roll Call—Missionary Physician or Chinese Physician.

Topics for Study.

1. Chinese practice of medicine.
2. Prevalence and causes of disease in China.
3. History of medical missions in China.
4. Sketches of the lives of Dr. Mary Stone and Dr. Hu King Eng.

MORMON STUDY—Mormonism as a life. The Mormon monster.

EDITORIAL.

The Thirtieth Annual Convention

Silver Anniversary Thank-Offering	Washington, Pa. May 13--16, 1913	Sarah Foster Hanna Memorial

A MESSAGE TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH—

The women of Washington and of Chartiers Presbyterial extend heartiest greetings to delegates, and all attending the Thirtieth Annual Convention of the Women's General Missionary Society, to be held in the First United Presbyterian Church, Washington, Pa., May 13-16, 1913.

A large attendance is expected and this will be a notable convention, with three distinct features. First, it is the Jubilee Year of Freedmen's Missions, and there will be appropriate exercises commemorating the fifty years of earnest work for the oppressed negro of the South land. Second, it is twenty-five years since the first Thank-Offering was given, May 9, 1888, in our First Church, Washington, and we hope to celebrate the Silver Anniversary of the Thank-Offering movement, by the gift of $50,000, over and above the regular Thank-Offerings, for the building of a Girls' Boarding School in Tanta, Egypt. Third, it has been thought appropriate to give at this time, some memorial for the life and work of Mrs. Sarah Foster Hanna, who was for forty-six years a member of this First Church. Therefore, an effort is being made to raise a special Thank-Offering of $10,000, to establish schools for girls in Egypt and India, and that thus the Woman's Work for Woman, in which Mrs. Hanna was so vitally interested, may continue, assisting in the answering of the petition which she daily prayed, "That the time may soon come when one need not say to another, "Know the Lord, but all shall know thee, from the least to the greatest."

May there be earnest prayers going up from all hearts, for the presence of the Holy Spirit in this Convention; prayers that the heart of every one may be stirred to greater love for Christ, and interest in Mission Work, and that blessings received at this Convention may extend throughout our whole church, both in this land and in the foreign fields.

LOCAL EXECUTIVE COMMITTEE,
Washington, Pa.

If You are Going to the Convention, Do Your Part Promptly!

READ THIS; DO YOUR PART.

Missionaries, delegates, life members, members of Women's Board, and those taking part in the program, who are expecting to attend the Women's General Missionary Convention in Washington, Pa., May 13-16, 1913, are urged to send their names and addresses to Miss Lizzie H. Murdock, 269 North Main Street, Washington, Pa., as early as possible.

EVERYBODY IS WELCOME!

Arrangements have been made to furnish lodging and breakfast. Lunches for 15 cents and dinners for 35 cents will be furnished at a neighboring church. VISITORS ALSO SHOULD SEND THEIR NAMES AND ADDRESSES TO MISS MURDOCK AT ONCE, and accommodations will be arranged for them at reasonable rates.

PROMPT RESPONSE NEEDED.

The Entertainment Committee hopes to publish a list of delegates and Life Members expecting to attend this convention, and this can only be done by PROMPT RESPONSE on the part OF EVERY ONE who will attend. The Committee has arranged to provide for every delegate and Life Member, and before they leave their homes they should have their assignment cards.

IMPORTANT! REMEMBER THIS.

The Railroad Reception Committee—wearing a blue and silver badge—will meet all trains and street cars. Those coming on the Pennsylvania road will be met at the MAIN STREET STATION. Delegates will provide themselves, before leaving home, with the W. G. M. S. pin, and wear it, on coming into Washington, where it can be easily seen by the Railroad Committee.

The Local Committee will be at the Church, West Wheeling Street, near Main Street, all day, to receive their guests.

☞All mail for delegates should be sent to W. G. M. S. Convention, First United Presbyterian Church, Washington, Pa.☜

The W. G. M. S. Pin is a beautiful souvenir. Price 35c each. Order from Literature Secretary, 905 Publication Building, 209 Ninth street, Pittsburg, Pa.

PROMPT RENEWALS
Help to Make a Good Magazine.

THIRTIETH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, WASHINGTON, PA., MAY 13-16, 1913.

Convention Watchword—"I Am Debtor."

PROGRAM.

TUESDAY EVENING

Mrs. James Walker, Presiding

7:30—Devotions, "Debtor to Christ," 1 Cor. 6:20, led by Mrs. Walker, Chicago, Ill.
President's Address, "Ownership, Obligation."
8:30—Mrs. Sarah Foster Hanna Memorial.
Appointment of Credential Committee.
Reception.

WEDNESDAY MORNING

9:00—Devotions, "Debtor to a lost world."—John 10:16; 21:17.
9:15—Business.
9:45—Annual Review.
Recording Secretary, Mrs. John S. Crawford.
Statistical Secretary, Miss Jennie Clark.
Treasurer, Mrs. J. B. Hill.
Finance Com. Chairman, Mrs. Ada Kerr Wilson.
10:30—Quiet Hour, led by Mrs. Jeannette Alter.
10:45—Home Secretary, Mrs. Wm S. Cook.
Freedmen Secretary, Mrs. Samuel Yourd.
Indian Secretary, Mrs. Ada Kerr Wilson.
Foreign Secretary, Mrs. H. C. Campbell.
12:00—Adjournment.

WEDNESDAY AFTERNOON

1:30—Devotions, "Debtor to our leaders."—1 Thess. 1:3.
1:45—Young Women's Secretary, Miss Ida B. Little.
Junior Secretary, Mrs. I. H. Milliken.
Thank Offering Secretary, Mrs. Mary Clokey Porter.
2:15—Relay Conferences.
Treasurer and Finances, Mrs. J. B. Hill.
Home Missions, Mrs. W. S. Cook.
Foreign Missions, Mrs. H. C. Campbell.
Junior Work and Junior Magazine, Mrs. I. H. Milliken.
Thank Offering, Mrs. Mary Clokey Porter.
Freedmen, Mrs. Samuel Yourd.
Indian, Mrs. Ada Kerr Wilson.
Young Women, Miss Ida B. Little.
4:00—Quiet Hour, Mrs. Alter.
4:15—Memorial Service, "Our Crowned Ones."
5:00—Adjournment.
The Thank Offering bearers will meet the Thank Offering Secretary after adjournment.

WEDNESDAY EVENING

7:30—Thank Offering Service.
Mrs. Mary Clokey Porter, presiding.
Topic: Rejoice with Thanksgiving.
Review: 1888-1913.
Then and Now—A Contrast.
Addresses:
The Value of the Thank Offering to the Individual, Mrs. E. C. Little, Tarkio, Mo.
To the Church, Mrs. George Moore, Xenia, O.
To Missions, Mrs. H. C. Campbell, Pittsburgh, Pa.

THURSDAY MORNING

9:00—Devotions, "Debtor to the work itself."—John 4:36.
9:15—Business.
Election of Officers.
10:30—Quiet Hour, Mrs. Alter.
10:45—Annual Review, Continued.
Women's Association, —— ——.
Parsonage Secretary, Mrs. J. D. Sands.
Temperance Secretary, Mrs. R. C. Morton.
Literature Secretary, Mrs. J. W. Harsha.
Women's Magazine, Mrs. S. M. Kelso, Secretary and Treasurer.

Junior Magazine, Miss Ida B. Little.
12:00—Adjournment.

THURSDAY AFTERNOON

1:30—Devotions, "Debtor to workers at Front."—Rev. 12:11.
1:45—Voices from the Fields.
India.
Egypt.
Sudan.
Mountaineers.
Indians.
City Missions.
2:45—Jubilee of Freedmen's Missions.
Mrs. Yourd, presiding.
Jubilee Quartette.
Address, Rev. John Brice.
3:30—Quiet Hour, Mrs. Alter.
3:45—Greetings from Y. P. C. U., Rev. Hugh A. Kelsey, East Liverpool, Ohio.
4:00—Young Women's Hour, Miss Anna A. Milligan.
5:00—Adjournment.

THURSDAY EVENING

7:30—Devotions, "Debtor to the whole church of Christ.—Acts 20:28.—led by Mrs. Charles Crowe, Philadelphia, Pa.
7:45—Home Missions.
Freedmen Missions.
Field Representative, Miss Christianita Totten, Henderson N. C.
Music, Jubilee Quartette.
Foreign Missions.

FRIDAY MORNING

9:00—Devotions, "Debtor to God and Man."—1 Peter 2:9.
9:45—Business.
Closing Service.
Adjournment.

ATTENTION, DELEGATES TO WASHINGTON, PA.

We have been unable to secure concessions for delegates from points west of Chicago other than mileage books or party rates. Individuals should use the mileage. Parties of ten, traveling together may receive some reduction in rates by applying to the nearest ticket agent.

From Chicago, the use of a party ticket for groups of ten or more, is recommended. The fare over the Fort Wayne Route via Pittsburg will be $9.35 one way, via the Panhandle Route and Pittsburgh, $8.45 one way.

From points east use of the Pennsylvania one-thousand mile ticket is suggested. This form of ticket is transferable and is good for the use of the purchaser, or for two or more persons traveling together, if desired.

Pennsylvania Railroad representatives in the west will co-operate with delegates in an effort to concentrate the party in making the trip from and through Chicago, if so desired. From Pittsburgh to Washington, Pa., the use of party ticket for ten or more traveling together is suggested. The single fare under this arrangement will be 64 cents per person. The cost of an individual ticket from Pittsburgh to Washington is 78 cents one way.

The Pittsburgh Railways Company will give all the necessary service via street car, if we can arrange for and promise fifty or sixty people who desire to leave Pittsburgh all at the same hour—at any hour desired—if they are notified twenty-four hours in advance of the time the service is desired. The price—50 cents per person one way—same as regular service. Regular cars leave Pittsburgh every hour on the hour and consume about one hour and fifty minutes making the trip.

If arrangement, during the meetings could be made, whereby your railroad secretary could know positively that fifty or sixty people, over and above what the regular cars can accommodate, the division superintendent will be on the scene and furnish the cars necessary to bring such party to Pittsburgh at the conclusion of the evening meeting. Cars leaving Washington during the evening have few passengers on them, so unless we have an unusual number desiring to return to the city, there will be accommodations for them on regular cars which leave Washington ten minutes after the hour.

MRS. ADA K. WILSON,
Railroad Sec'y., 1112 South Ave., Wilkinsburg, Pa.

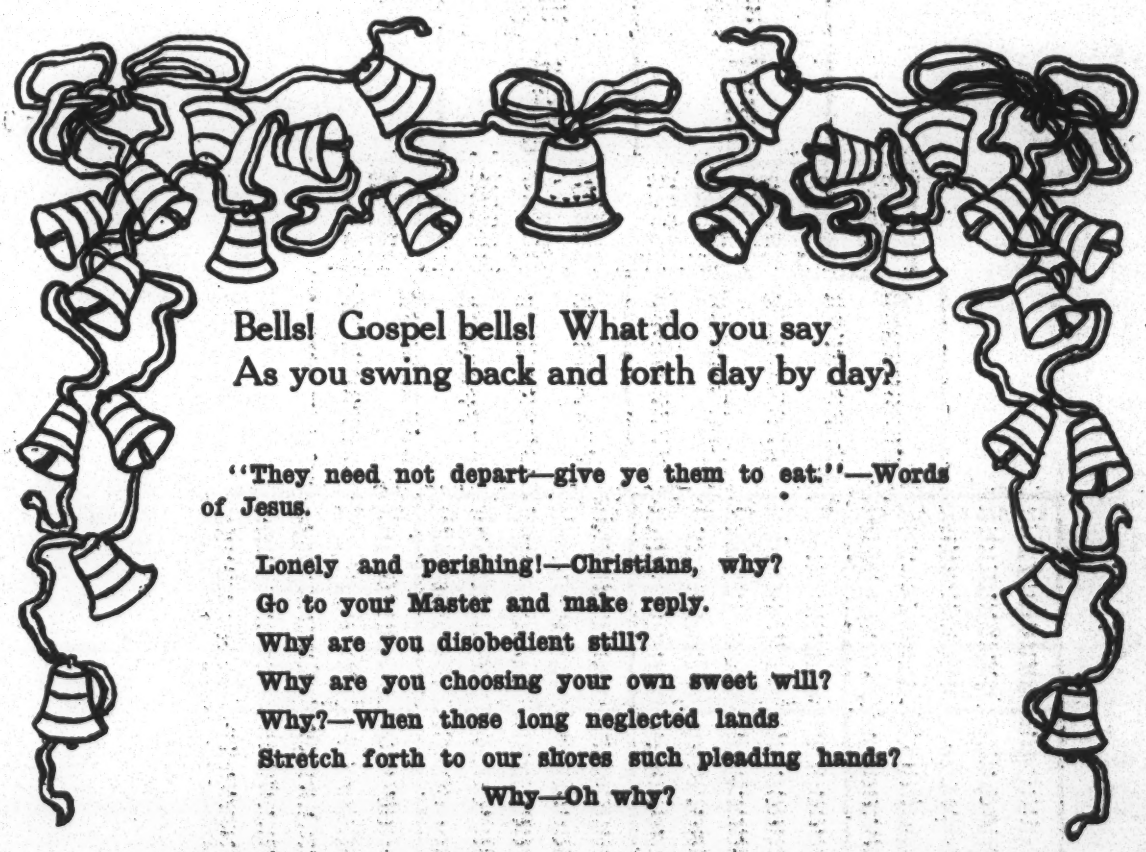
OUR PRIVILEGE.

After reading the letter of our Foreign Secretary in this issue (see page 352), we are deeply impressed with the great privilege it offers to individuals, families and Missionary Societies, to provide the necessary funds for the Girls' Boarding and Day School, at Tanta. There need be no fear of the successful results if the women of the United Presbyterian Church will take a systematic, enthusiastic, prayerful view of the plan presented. We need not further argue the need of that field. Indeed, any Moslem land makes its own appeal. The question is, will we do our part in our day? Although the demands for the Mission fields are increasing, as we become more missionary in spirit, yet, if the obligation to provide for our growing fields is distributed to all the members, as it should be, the task is not one too great to assume. God has given us this land to possess for Him. Souls are more easily won when the people are made intelligent of their need. Missionary education does this. Fifty thousand dollars is not a great sum to ask for in addition to the year's work. The Women's Board is careful, and endeavors to maintain the confidence entrusted to them. We will have all Eternity in which to consider how well it paid to do this in the year in which we planned to build.

As we go to press, the greatest disaster ever visited upon the population of the Miami Valley, extending through the Central portion of the State of Ohio, is being experienced. The continuous downpour of rain has brought a flood of water through a district, entailing a property loss of many millions of dollars, and the loss of life will reach into the thousands. Dayton, the City Beautiful, is the greatest sufferer, the entire business district and thousands of residences being submerged. Fire has added to the horror at many points, and the cold weather following, caused terror and anguish unspeakable. Other cities visited by the calamity are Piqua, Troy, Middletown, Hamilton and Columbus. When a calamity like this is visited upon a community, the world sympathizes, and humanity is at her best to manifest her works of beneficence. There are lessons we must learn, whether or not we are always ready, and that is no city, no community, can be so well built, nor so greatly enriched, but that the visitation of afflictions can come, and men become thoughtful, as well as sympathetic. We are dependent upon each other. Most of all, we are at the mercy of God. It is well if that community or city knows the ways of a loving God, and observes His dispensations. This calamity is in the neighborhood of the home of the Women's Missionary Magazine, and through its columns, sincere sympathy is extended to the suffering and bereaved unfortunate citizens.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

"They need not depart—give ye them to eat."—Words of Jesus.

Lonely and perishing!—Christians, why?
Go to your Master and make reply.
Why are you disobedient still?
Why are you choosing your own sweet will?
Why?—When those long neglected lands
Stretch forth to our shores such pleading hands?
Why—Oh why?

UNITED EFFORTS AND PRAYERS.

It is only through united efforts and prayers that the entire $50,000 can be secured for the Tanta, Egypt, Girls' Boarding School, by the May Convention.

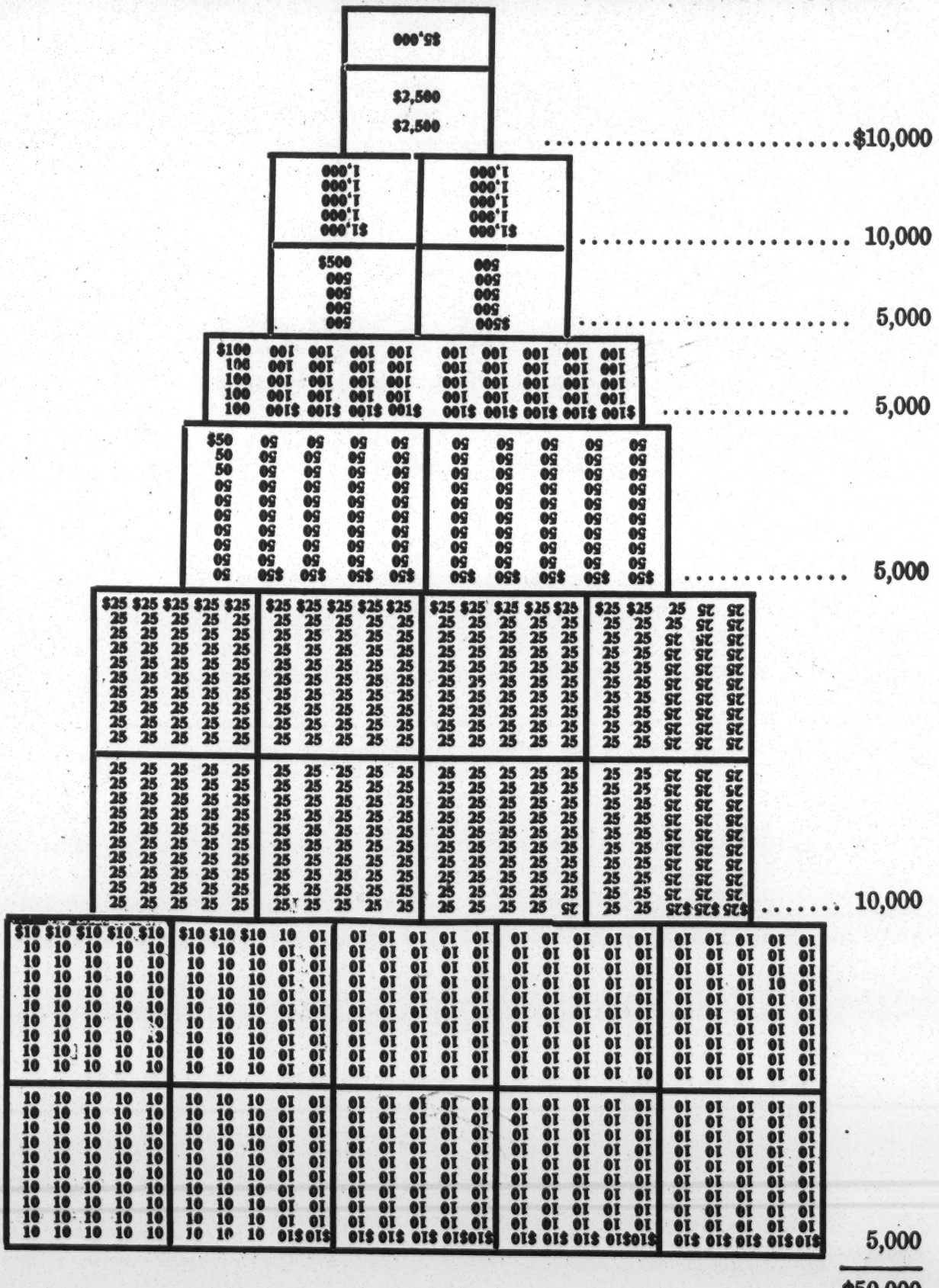
Large gifts from the few are helpful, and the work cannot be carried on without them. More and more of such from the hands of the wealthy are needed from year to year, but it is the multitude of smaller gifts from the many that bring success to all undertakings for the Lord's cause.

"A single bee, with all its industry and energy and innumerable journeys it has to take, will not collect more than a teaspoonful of honey in a single season, yet the total amount of honey taken from a single hive of busy bees often weighs from sixty to one hundred pounds." Great results from united effort is here illustrated.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Annual Convention, Washington, Pa., May, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



APRIL LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY FOR THE SILVER ANNIVERSARY THANK-OFFERING.

SENIOR LIFE MEMBERS.

Mrs. Amanda J. Downing, Latrobe, Pa.

Mrs. Amey J. Biddle, Jersey City, N. J., by Mrs. Mary J. Biddle, Monmouth, Ill.

Mrs. David R. Gordon, Gurdaspur, India (Now in Xenia, O.), by her husband, Rev. D. R. Gordon.

Miss Alice J. Plummer, Belle Fourche, South Dakota, by Mrs. J. R. Plummer, Clearfield, Iowa.

Miss Minnehaha Finney, Alexandria, Egypt, by friends in recognition of her faithful service.

Miss Mabel Mae English, by Junior Society, Robinson Run Congregation, Pa., in memory of her mother, Mrs. J. W. English, their former superintendent.

Mrs. J. U. Brush, Wichita, Kansas, by her husband.

Miss Mattie E. Williams, Jamestown, Ohio.

Mrs. Richard Sedgewick, Richmond, Ind.

Mrs. Joseph Stevenson, Tarkio, Mo.

Mrs. J. M. Galbreath, Butler, Pa., by her husband.

Mrs. T. A. Craft, Elderton, Pa., by Dr. and Mrs. M. C. Ramaley, North Yakima, Wash.

Mrs. H. L. Finley, Assiut, Egypt, by W. M. S., Knoxville, Tenn.

Miss Lena Brothertson, Sangla Hill, India, by women of congregation, Santa Ana, California.

Mrs. R. A. Dornan, New Alexandria, Pa.

Miss Isabel Hosack, Tanta, Egypt, by W. M. S. and Aid Society, Mercer, Pa.

Mrs. C. G. Morrow, Oxford, Ohio, by her husband.

Mrs. W. C. Hastie, Summerset, Iowa, by her husband.

Mrs. W. C. Sansom, Y. W. M. Soc., Shadyside Church, Pittsburgh, Pa., a fifteenth wedding anniversary gift from her husband.

Miss Laura B. Walker, Cairo, Egypt, by Y. W. M. Society, Carnegie, Pa.

Mrs. Mary B. Van Orsdal, Tabernacle W. M. Society, Youngstown, Ohio.

Mrs. Wm. Hodge, Sr., Walton, N. Y.

Mrs. D. L. Patterson, by W. M. Society, Sixth Church, N. S., Pittsburgh, Pa.

Mrs. Robert Stewart, Sialkot, India, by Mrs. Margaret S. Doty.

Mrs. Frank Hoyman, Assiut, Egypt, by Mrs. H. S. Hoyman, Stanwood, Iowa.

Mrs. James Davidson, Stanwood, Iowa.

Mrs. John Heslip; Mrs. L. M. Dennison, Youngstown, Ohio, by Mrs. W. P. Wiegering.

Dr. Ada M. Watson, Pittsburgh, Pa., by her aunt, Mrs. M. C. Watson, Dunreith, Ind.

Miss M. Caroline Patterson, McKeesport, Pa., by her sister, Mrs. J. A. Monteith, Stronghurst, Ill.

Miss Elizabeth McFarland, Cambridge, Ohio.

Miss Carol McMillen, Tanta, Egypt, by the Carol Circle, Y. W. M. S., Moline Ill.

Mrs. Isabella Small, Etna, Pa., by her mother, Mrs. Rachel Pritchard.

Mrs. S. E. Martin, wife of the pastor of First Church, Xenia, Ohio, by a number of women friends of the congregation.

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

Mary Lucile McGilvery, by her grandparents, Mr. and Mrs. R. A. Elder, Albia, Iowa.

Ruth Lorenia Aikin, Canonsburg, Pa., by Mrs. Fannie Wasson, in memory of Mary Kelso, of Chartiers Junior Society.

William Kirkpatrick Gilmore, Junior Society, Shadyside Church, Pittsburgh, Pa., by his parents.

Archibald Douglas Hanna, Junior Society, Shadyside Church, Pittsburgh, Pa., by his parents.

William Hamill Trimble, Junior Society, Emsworth, Pa., by his mother.

Eno C. Rutledge, Junior Society, Aspinwall, Pa., by his mother.

Clyde W. Milliken, Junior Society, Aspinwall, Pa., by his mother.

Philip Cherry Elliott and Donald Frederick Elliott, by their parents, Rev. and Mrs. Fred Elliott, Indianola, Iowa.

Harold Duigs, Keota, Iowa, by his parents.

Margaret Dorothy Montgomery, Moline, Ill., by her parents.

Ann Elizabeth Lambie, Doleib Hill, Sudan, by friends at Stanwood, Iowa.

Mary Elizabeth White and Dorothy Lucille White, Cambridge, Ohio.

Helene Martin, daughter of Rev. and Mrs. S. E. Martin, First Church, Xenia, Ohio, by the wives of the elders of the congregation.

David W. Gordon, Gurdaspur, India, by Junior Society First Church, North Side, Pittsburgh, Pa.

A WORD TO PARENTS AND JUNIOR LEADERS.

While it may not be possible for many of the boys and girls to earn ten dollars each, to become life members, and thus add greatly to the memorial fund for their late Junior leaders—Mrs. John A. Wilson and Mrs. N. Wylie Stevenson—toward the building of the Girls' Boarding School at Tanta, Egypt, it is possible for every Junior Society and Little Light Bearers' organization to have some part in raising the $5,000 as a memorial fund.

Let there be no delay in sending in any sum from individuals, or families, or societies, and the gifts will be considered "specials," and will be added together to turn right side up the figures on the lowest block of the "Monument of Gratitude," that now look out of place, turned wrong side up. Only five weeks until the May Convention, at Washington, Pa. *Be in haste!* Who will be first to respond?

One thing remember! Make your memorial gifts over and above your obligations to the "Junior Special Work" and your regular work.

Now, let all the 11,210 Juniors be "Busy Bees," and see how many nickles and dimes and dollars can be earned and saved in five weeks.

SPECIAL GIFTS FOR GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

Mrs. D. W. Carson, Beaver Valley Presbyterial.

Miss Maggie McCollum, Miss Jennie McCollum, Muddy Creek Forks, Pa.

Four Friends, Salem, N. Y.

A Friend.

Mr. James A. Patten, Evanston, Ill.

Miss Carrie M. Reed, Pittsburgh, Pa.

TAKE NOTICE!

Look at the "Monument of Gratitude," and see what large numbers of figures must be turned right side up during the next six weeks in order ω have the "Monument" appear at its best, at the May Convention in Washington, Pa.

Every reader can help change the figures. Will *you* do it and do it *quickly?* Thousands of girls in the City of Tanta, Egypt, are awaiting to hear of the Saviour through the Girls' Boarding School, to be erected there. Will you help to speed the glad news to them. Or will you choose to withhold the news, and thus risk their remaining in their ignorance and sin? Which?

Jesus awaits the answer.

A CORRECTION.

In the March Magazine the Y. W. Missionary Society of Sixth Church, Pittsburgh, Pa., was credited with making Mrs. Samuel S. Lyons a life member of the Women's General Missionary Society, whereas she had made herself a life member.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WIN NETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

SUGGESTED PROGRAM.

MEDICAL MISSIONS.

DEVOTIONAL—

SCRIPTURE—A Miracle of Healing.

PAPER—History of Medical Missions in China.

PAPER — Eminent Chinese Lady Physicians.

DISCUSSION—The relative advantages to a Chinese student of a medical education in the U. S. and in China.

MAP STUDY—Place a red cross or seal on the cities where there is a Mission Hospital.

ROLL CALL — Missionary Physician or Chinese Physician.

PRAYER—For the Christian Physicians in China that they may always point their patients to the Great Physician.

MORMON STUDY—Mormonism as a life. The Mormon monster.

Los Angeles, Cal.,
January 20, 1913.

The First United Presbyterian Church of Los Angeles, Cal., has a new society, the result of prayerful and earnest thought on the part of our dear Mrs. J. Clarence Pinkerton, and Mrs. C. P. Kirk, the latter having been appointed by the Senior Society as local superintendent of the Young Women's work.

On May the 14th, twenty young women met together in the church parlors at 7:30 P. M., for the purpose of organizing a young women's missionary society, under the direction of the Presbyterial Secretary of young women's work, Mrs. H. G. Dean, of Santa Ana.

The name by which this society is known is the King's Daughters Missionary Society, and its growth has been remarkable, and the attendance is almost one hundred per cent of its membership.

The organization pledges itself to support the special work of the young women, as well as local charitable work; having already gladdened the hearts of many poor mothers, by making and giving forty-five warm night-robes to their babies.

At their November Thank-Offering meeting, led by Miss Jeanette Ingram, their spirit of gratitude and love was manifested both in their service and offering which was $32.25.

Quite a number of members have subscribed for "The Women's Missionary Magazine," as the society intends using this valuable Magazine as a guide in their work.

The meetings are held the third Tuesday of each month, in the evening; simultaneously with the Brotherhood, which meets in the Baraca Room.

NEW YOUNG WOMEN'S SOCIETIES.

Albia, Iowa, Y. W.
Prairie, Alabama, Y. W.
Athens, Tennessee, Y. W.
Fourth Church, Cleveland, Ohio, Y. W.

OPPORTUNITIES OPEN TO THE YOUNG WOMEN OF OUR CHURCH TO BE LIGHTS IN DARK PLACES ON FOREIGN SOIL.

Dr. Amos Wells, who gave the notable address at the commencement of Antioch College last June, chose as his theme these five words: "The Highest for the Farthest." Would these words not be a suitable motto for the members of our Young Women's Missionary Societies?

Being comes before doing. Character precedes action. Attain to the highest in body, mind, and soul; and then,—and this is the part of the motto of which our topic treats,—reach out to the farthest.

We live in a missionary age. Thirty millions of dollars are spent each year by the churches in carrying the Gospel to the ends of the earth. The best of our manhood and womanhood are engaged in this high enterprise.

The law of all progress is that sharing shall follow gaining. As was said to Abraham, so is said to us: "I will bless thee, and thou shalt be a blessing."

There have always been, and will always be, three impelling forces urging men and women to the foreign mission field.

The first is duty. Christ's command, "Go ye," will always be the greatest impelling power. The second is knowledge. Dr. Grenfell tells of a little blind boy in one of the hospitals in Labrador, who used to sit in his cot with hands outstretched, hoping that some one would come and take hold of them. The vision of the heathen world with hands outstretched, hungering for sympathy, and love, and light, is one of the greatest inspirations to missionary effort. To the women of the church there comes a special appeal, because they are the only ones that can carry the message to the downtrodden women in heathen lands. We are all familiar with the condition of women in our own foreign mission fields. In Korea, a woman does not even have a name. She may have a pet name, otherwise she has none. Frequently she does not know her husband's name. Woman in China is despised and rejected. When a woman missionary said that her husband did not get drunk, smoke opium, or beat her, a poor Chinese woman said, "You have been talking about heaven and hell in a world to come. Your life now is heaven and mine is hell."

The third impelling force is love. Missionaries at Bolenge, Africa, were searching for words in the strange language to express the Christian graces. They had found all but love. One day the missionary was seated on the bank of a stream, with a group of natives, when the little son of one of them fell into the water. Immediately the father jumped to the rescue. The missionary asked, "What made Letango risk his life for his son?" They gave the answer. The missionary said, "That is the word we want. That brought Christ into the world to save men." Our love for Christ is tested by our willingness to sacrifice for him.

These were the forces that impelled our missionary heroines to face loneliness, disease, and death, to carry a message of health and life.

We might name Fidelia Fiske, the first missionary to Persia, who began her missionary efforts as soon as she had learned the Syriac words for "give" and "daughter;" thus enabling her to say, "Give me your daughter." Dr. Clara Swain, the pioneer woman physician to India, who opened the first hospital in the Orient; Mary Reed, the famous missionary to the lepers; Eliza Agnew, who went to Ceylon in the days when such a journey meant much more than it does now, and who stayed forty-three years without returning, saying, "I gave it all up when I left America." And these are not more heroic than many others, including our own missionaries, from Elizabeth Gordon to Ella O. Kyle.

But if, on account of health, or circumstances, you are not able to go to the field, you may yet reach out to the farthest in a lesser way; or to use the figure of our topic, your light may yet shine, but much more dimly, in the foreign field.

The great German painter, Durer,

had a friend, Knigstein, who also wished to be a painter, but who lacked genius. One day they compared pictures of Christ on the cross, upon which each had been at work. Knigstein, feeling how hopeless was his attempt to succeed in art, folded his hands in resignation, saying that he would try no more. Durer told him to stand as he was, and hastily sketching the folded hands, said that if they could not paint pictures still their message should go out to the world; and the message that Durer's great picture has brought to us, is that there is something better than genius. The prayer-life, in resignation to God's will, is the life of influence.

There is not space to speak of the gifts that must accompany the prayers, nor is it necessary. The gift will follow the prayer, if the prayer be sincere.

There is another practical way to extend your influence to the foreign field. If you show a thorough intelligence and an intense interest in missions, you may, nay, you will influence others to pray, and to give, and you may be able to influence another life to go to the front. You may show this interest in your Sabbath School, your Young People's Society, your Mission Study Class, your Missionary Society.

Will you not memorize this stanza from Browning?—

"Each of us heard clang God's come, and each was coming;
Soldiers all, to forward face, not sneaks to lag behind!
How of the field's fortune? That concerned our Leader!
Led, we struck our stroke nor cared for doings left and right:
Each as on his sole head, failure or succeeder.
Lay the blame or lit the praise; no care for cowards; fight!

AGNES DICKSON,
Crafton, Pa.

START NOW!

There is no time so good as the present. Not that the present holds everything of value in its grasp, nor is it at all perfect, but the present is all that we really have; the past is gone, the future not yet here. Let us improve the time we have.

Industry bids us to "strike while the iron is hot." The poet has said "Let us be up and doing." The prophet's words from inspiration declare that "Now is the accepted time." Success seems to follow prompt action.

We should consider a man, desiring to witness the inauguration of President Wilson, very foolish if he made no effort to start to Washington until June or July, or possibly March, 1914. Yet how often in life we act just that way in matters really vital. We fail to make a prompt start.

Perhaps you are not well pleased with the report you sent in this year. It cannot be remedied, but you can have a fine one next March by starting now to make it. Not the single large deed, but the many small ones which go to make up the whole; not one month's success, but good work each month will bring the desired end. "No use crying over spilled milk;" a great deal of use, however, in keeping the cover on tight and the pail right side up when you have filled it again. You may have failed in 1913. *Start now for the 1914 goal!*

Perhaps some society has become discouraged and talks of disbanding. Take on new life. Never say die! Progress is forward, not backward. When boating, the very time one needs to use the oars and use them with energy is when the boat is being persistently drawn down stream. The falls are below.

Start right now in April, 1913, and go to work with a vim, remembering it is the Master's work, not yours; you are but workmen. Call to mind that the night is darkest just before the dawning. "Victory is near approaching."

In speaking of success and its resultant happiness, the poet has said, "This is the road to happiness,—start now from where you are;—turn to the right and keep straight on—and you'll not find it far."

IDA B. LITTLE.

An Egyptian Girl.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

As April marks the last month in which to make an extra appeal for the *Hanna Memorial Fund,* the Committee having this in charge hope that all Societies not having made pledges will do so promptly. We believe it is within the power of the Women's General Missionary Society to raise $10,000 as a memorial for the life and work of *Mrs. Sarah Foster Hanna,* who made it possible to have organized Women's Missionary Societies in the United Presbyterian denomination. Shall we not honor her *name* and make it a channel of blessing to *girls* in *Egypt* and *India.* We hope for a hearty response to the *Hanna Memorial Fund* by May 1, 1913. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

MRS. J. V. CLARK,
Chairman Memorial Com.

MY DEAR FRIEND:

In regard to the Mrs. Sarah Foster Hanna Memorial, I have to say that I do most sincerely rejoice that such a worthy movement is on foot, to help perpetuate the light of the glorious Kingdom that is to shine in all the dark places of the world, and also to reverence the memory of dear Mrs. Hanna, whose whole heart was in the work of saving souls for Christ.

What joy it would have given Mrs. Hanna when she was here with us—could she have fully realized, that her life work and influence would lead a host of Christian pilgrams to send an offering to help spread the Gospel light in far distant Egypt and India, that many may be brought out of darkness into Christ's marvelous light.

Yours sincerely,
E. B. Mc.

The Young Women's Christian Association of Washington, Pa., Seminary, has contributed $25 to the Mrs. Hanna Memorial Fund.

Additional list of Societies that have contributed to the Mrs. Hanna Memorial Fund:

Robinson Run, Pa., W. M. S.	$ 20.00
Lincoln Ave., Pittsburgh, Pa., Y. W. M. S.	10.00
Deer Creek, Pa., W. M. S.	12.00
Deer Creek, Pa., Y. W. M. S.	8.00
Covington, N. Y., W. M. S.	10.00
Seventh Y. W. M. S., Phila., Pa.	5.00
Second W. M. S., Phila., Pa.	10.00
Second Y. W. M. S., Phila., Pa.	10.00
North Ave., Balto., Md., W. M. S.	10.00
Zelienople, Pa., W. M. S.	10.00
West Newton, Pa., W. M. S.	10.00
Canonsburg, Pa., W. M. S.	37.00
Center, Pa., Juniors	15.00
12th Philadelphia, Pa., L. M. & A.	5.00
Cedar Creek, Ill., Y. W. M. S.	5.00
First East Liverpool, O., W. M. S.	10.00
Covington, N. Y., W. M. S.	10.00
First Allegheny, Pa., W. F. M. S.	10.00
West Hebron, N. Y., W. M. S.	25.00
Cambridge, N. Y., W. M. S.	10.00
West New York, L. A.	5.00
Graham's Ch. W. M. S., Pine Bush N. Y.	29.00
Reid Mem., W. M. S., Richmond, Ind.	25 00
Hartstown, Pa., Y. W. M. S.	6.00
Mt. Pleasant, Pa., W. M. S.	12.00
Peters Creek, Pa., W. M. S.	10.00
Pigeon Creek, Pa., W. M. S.	12.25
Slippery Rock, Pa., W. M. S.	16.00
Troy, Mich., W. M. S.	10.00
Princeton, Ind., W. M. S.	10.00
Jeanette, Pa., W. M. S.	5.00
Greenfield, O., W. M. S.	5.00
Beaver, Pa., W. M. S.	10.00
Cove, Pa., W. M. S.	2.20

Red Oak, Iowa., W. M. S.	10.00
Montrose, Colo., W. M. S.	7.25
Torrington, Wyo., W. M. S.	3.00
Fourth Philadelphia, Pa., W. M. S.	3 00
Highland W. M. S., New Castle, Pa.	15.00
Antrim, O., W. M. S.	5.00
Andrew, Iowa. W. M. S.	10.00
Olathe, Colo., W. M. S.	3.00
Y. W. Guild, Wilkinsburg, Pa.	5.00
Aspinwall, Pa., K. D.	10.00
Valencia, Pa., W. M. S.	10.00
Hampton, Pa., W. M. S.	10.00
Harvey M. C., Bellevue, Pa.	2.00
E. 187 St., N. Y., L. A. & M. S.	5.00
Puckety, Pa., W. M. S., one member	2.00
Verona, Pa., W. M. S.	10.00
Bergholz, O., W. M. S.	5.00
Argyle, N. Y., W. M. S.	10.00
N. Argyle, N. Y., W. M. S.	1.50
Fifth, Chicago, Ill., W. M. S.	10.00
From the Misses Morrow, sisters, Second Xenia, Ohio, W. M. S. (In memory of their mother)	5.00

TREASURER'S REPORT, MARCH 13, 1913.

106 Societies have paid	$ 1,364.00
100 Societies have pledged	1,487.55
Individuals have given	791.00
Total	$3,642.55

LITERATURE DEPARTMENT

IN CHARGE OF MRS. J. W. HARSHA.

Once again the Literature Secretary has a name and a personality, and makes her bow to Magazine Readers.

Like our predecessors, we want to make this Department as interesting and helpful as possible. To this end we invite your suggestions, and if need be your criticisms. We especially desire to hear from Presbyterial Literature Secretaries; write to us and see how we may help you. We want to call attention to a few of the good things we have. Many groups of our young people are planning for Mission Study Classes. Now while China is claiming the attention of the world, why not select "CHINA'S NEW DAY," by Dr. Headland. We enthusiastically recommend this book. Should one prefer a Home Mission Study, try "Mormonism, the Islam of America."

Below find a list of excellent studies and helps, with prices of same.

China's new Day; price, post paid, cloth, 57 cents; paper, 36 cents.

Home Mission Text Books: Mormonism, the Islam of America; price post paid, cloth, 55 cents; paper, 35 cents.

Junior Foreign Text Book: the Young China Hunters; 22 cents.

Junior Home Text Book: Some Immigrant Neighbors; post paid 24 cents.

Helps: How to Use a "Help," for Study Classes and Missionary Societies; 10 cents.

Ten Leaflets on the Study of China, 25 cents.

Eight Leaflets on the Study of Mormonism;12 cents.

Special attention is called to a new WALL ROLL, destined to be very helpful to all who teach small children. Also a new Manual of Helps, for Junior Superintendents and Leaders.

An attractive new Folder, containing extracts from Sarah Foster Hanna's book on "Systematic Giving," will be on sale at the Annual Convention. The Delegates to the Anuual Convention, meeting at Washington, Pa., are reminded of our W. G. M. S. Pin. This is a sterling silver brooch pin, with the monogram, W. G. M. S., in silver or blue enamel. This pin is to be used in the place of a badge at the Annual Conventions. Please order early and avoid delay; price 35 cents, post paid.

A HOME MISSION MAP.

A map of the United States showing the location of all the mission stations of our church in the home land. Presbyteries are also indicated. The map is printed in three colors; is varnished (making it very durable); is mounted ready for hanging; size 3 x 4 feet. Price 75 cents, post paid.

P. S.—Programs for the study as given in the Women's Missionary Magazine, can be ordered from the Literature Secretary, Pittsburgh, Pa., or Women's Missionary Magazine, Xenia.

Price per 100	$1.50
" " 50	1.00
" " 25	.75

REPORT OF WOMEN'S BOARD OF MISSIONS.

February 4, 1913.—The regular meeting was held in the Board Room at ten o'clock. Mrs. Cook led devotional exercises reading the 91st Psalm. Mrs. Harsha and Mrs. Porter led in Prayer.

Treasurer reported receipts for the month, $6,152.06; disbursements, $8,600.72.

Mrs. Milliken and Mrs. Porter were appointed as official representatives of the Women's Board to attend the Convention of the Young People's Christian Union which is to meet in Waterloo, Iowa, August 15, 1913.

The Young People's Christian Union will have a representative at the annual meeting of the Women's General Missionary Society in Washington, Pa., May 13, 1913.

Young Women's Secretary reported two new societies organized during the month: Prairie, Ala, and Athens, Tenn.

Thank-Offering Secretary reported a Women's Missionary Society organized at Stanton, Ky. Every woman whose name is on the church roll is a member of the society. *Can your society* report such a record? Why not?

Mrs. W. E. Mansfield, Belle Center, Ohio, presented an organ to Townsville.

The Bible Class of Toledo, Ohio, sent a gift of $20.00 to Jubilee Hospital.

Tennessee Presbyterial at their meeting in Prairie, Ala. subscribed $25.00 to make Mrs. J. T. Arter a Life Member of the W. G. M. S.

Mr. A. B. Hamilton gave a donation of $25.00 toward the hardware of Henderson Hospital and $25.00 to make Mrs. A. B. Hamilton a Life Member of the Women's General Missionary Society.

Home Secretary reported Frenchburg enrolled 51 new pupils since the holidays.

Foreign Secretary received letters from the Misses French, Thompson, Pattison, Anna Y. Thompson, Lois McCracken, Margaret A. Bell, Lillian A. McConnell, Mrs. Harvey and Mrs. Hart.

Miss Ruth Warnock has been appointed by the Board as foreign missionary.

Mrs. J. W. Harsha, Literature Secretary, was added to the Editorial Committee of the Women's Board.

February 18, 1913.—The regular meeting was held in the Board Room at ten o'clock. Mrs. Yourd led devotional exercises. After singing Psalm Bible Song No. 70, Mrs. Yourd read part of the 8th Chapter of Romans. Mrs. Hill and Mrs. Harsha led in prayer.

Treasurer received $25.00 from Christian Endeavor Society of Pullman, Washington, to pay for a scholarship in Frenchburg.

The Junior Secretary will have Wall Roll ready for use of Junior Societies at one dollar each, and will be glad to have every Junior Society avail themselves of this opportunity and order promptly.

Miss Margherita Cairus at request of Monongahela Presbyterial has been appointed missionary to work among the Italians in Brushton district.

Mrs. Campbell and Mrs. Hill were appointed to represent our work at a meeting of the Eastern Division of Territorial Commission of the Women's Board of Foreign Missions to be held in New York, February 21, 1913.

Mrs. Cook was appointed to attend the Butler Presbyterial and be the speaker for the evening of June 1.

Mrs. H. C. Campbell and Mrs. Ada Kerr Wilson were appointed delegates to the General Assembly. Mrs. Hill and Mrs. Yourd, alternates.

Miss Nancy A. Hadley was appointed our delegate from India to attend the Women's General Missionary Society in Washington, Pa., and also attend the Conference at New Wilmington.

The Home Missionary Society of the First Church, Allegheny, donated to Miller's Ferry, three three-yard tablecloths, one dozen each, knives, forks, spoons and one-half dozen tablespoons.

Miss Christianita Totten, will represent the Freedmen's work at the Annual Convention of W. G. M. S.

Home Secretary received reports from Croatian, N. S., Pittsburgh, Good Hope Church, Pittsburgh, Columbus, Ohio, Pittsburgh, Kansas, Oklahoma, Okla, Florence Ave. Mission, Los Angeles, Cal., North Hill Mission, Akron, Ohio, Frenchburg, Ky.

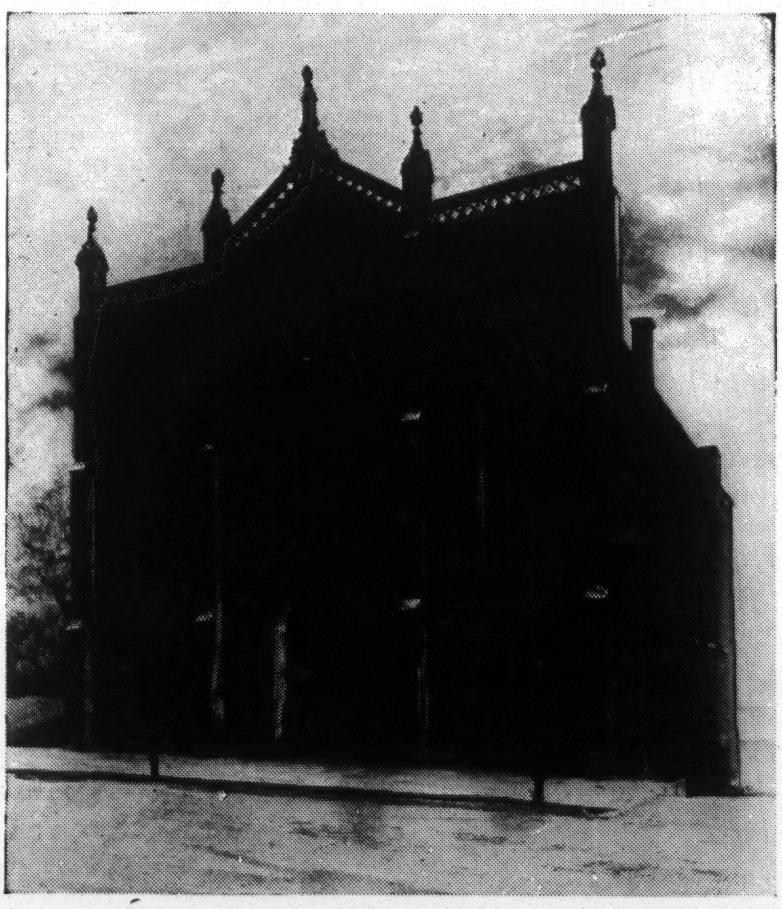
MRS. JOHN S. CRAWFORD.
Recording Secretary.

S. F. Hanna.

THE SARAH FOSTER HANNA FUND OF $10,000 WILL BE DESIGNATED FOR THE EDUCATION OF GIRLS IN EGYPT AND INDIA. IT IS HOPED THAT THIS TRIBUTE TO MRS. HANNA MAY BE COMPLETED AT THE TIME OF THE GENERAL CONVENTION AT WASHINGTON, PA., MAY 13-16, 1913.

MRS. JOSEPH CLOKEY, who suggested the giving of an annual Thank-Offering and inspired the movement by a gift of $1,000 at Washington, Pa., May, 1888.

MRS. SARAH FOSTER HANNA, the foster mother of our Women's General Missionary Society. She was the first woman permitted to address the General Assembly on behalf of effecting an organization to be known as the Women's General Missionary Society of the United Presbyterian Church.



THE FIRST UNITED PRESBYTERIAN CHURCH, WASHINGTON, PA., WHERE THE WOMEN'S GENERAL MISSIONARY CONVENTION WILL BE HELD, MAY 13-16, 1913.

In this church twenty-five years ago, the first annual Thank-Offering of the Women's, Young Women's and Junior Missionary Societies was given. Every year since at the annual meeting, there has been observed this special feature of presenting missionary gifts. This year it is intended to celebrate the **SILVER ANNIVERSARY OF THE THANK-OFFERING.** Mrs. Mary Clokey Porter, daughter of Mrs. Joseph Clokey, has inspired the increasingly large gifts to this department, as also has she taught systematic giving on all lines through her attractive and ingenious methods suitable for learning how to give.

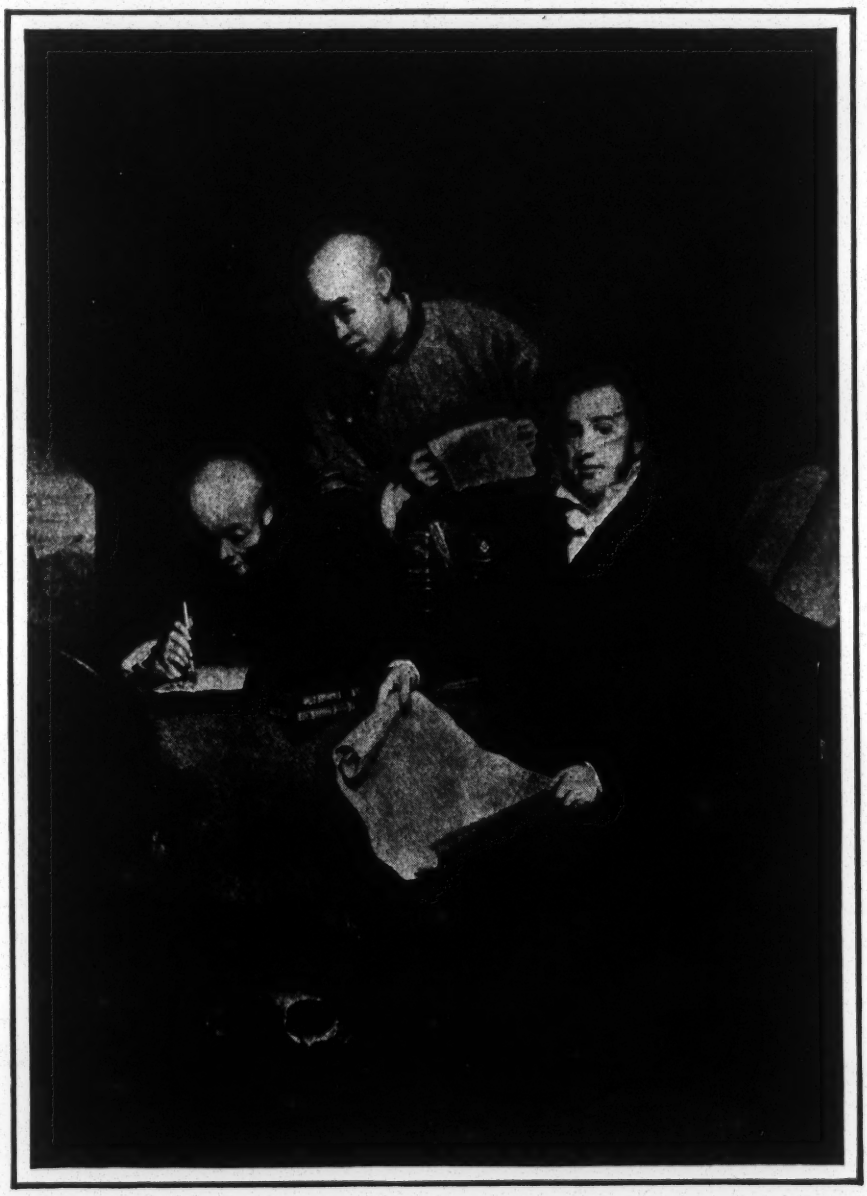
Officers of the Women's General Missionary Convention

Washington, Pa., May 13--16, 1913.

MRS. R. W. M'GRANAHAN (KNOXVILLE COLLEGE), KNOXVILLE, TENNESSEE, CONVENTION PRESIDENT.

MRS. JAMES E. WALKER, CHICAGO, ILL., FIRST VICE-PRESIDENT.

MRS. CHARLES CROWE, PHILADELPHIA, PA., SECOND VICE-PRESIDENT.



Missionary Review

DR. ROBERT MORRISON, THE PIONEER MISSIONARY TO CHINA, WITH HIS CHINESE ASSISTANTS TRANSLATING THE BIBLE INTO THE CHINESE LANGUAGE, ONE HUNDRED AND EIGHT YEARS AGO.